# VERBA DIERVM.

OR,

# THE DAYES REPORT, OF GODS GLORY.

*As it hath beene delivered some yeeres since, at Foure Sermons, or Lectures vpon one Text, in the Famous Vniversity of* OXFORD; *And since that time somewhat Augmented; And is now commended vnto All Times to be Augmented and Amended.*

*By*

EDWARD EVANS, Preacher and Minister of Gods word.

PSAL. 8. ver. 2.

Out of the Mouth of Babes and Sucklings, &c.

HAB. 2. 14.

The Earth shall be (or, is) filled, with the Knowledge of the Glory of God, as the Waters cover the Sea.

BERNARD.

*Si quis torpet de Dei Laude, certissimum habet in se experimentum, quòd non habeat in se Spiritum Sanctum.*

*AT OXFORD,*
Printed by Ioseph Barnes. 1615.

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## THE DAYES REPORT, OF GODS GLORY.

As it hath been delivered (some yeeres since) at Foure Sermons, or Lectures upon one Text, in the Famous Universitie of OXFORD; And there then were somewhat augmented; And is now commanded unto All Times to be augmented and amended.

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EDWARD EVANS, Preacher and Minister

BRITISH MUSEUM

Our of the Mouth [illegible] Sucklings, &c.

HABB. 2.

The Earth shall be (or is) filled with the Knowledge of the Glory of God, as the Waters cover the Sea.

PSALM. 19.

Si quis loquetur de Deo Laude, certificatus fuerit in [illegible] quod non loquatur in Spiritum Sanctum.

AT OXFORD,

Printed by Joseph Barnes, 1615.

TO THE HONOVR AND GLORY OF THE HOLIEST OF ALL, THE ALMIGHTIE AND MOST HIGH KING OF KINGS AND LORD OF LORDS, FATHER OF LIGHTS, MAKER OF ALL THINGS, FOVNTAINE OF ALL GLORY.

HIS MOST VNWORTHY AND VNPROFITABLE SERVANT, BY HIS ASSISTANCE MOST HVMBLY CRAVING MERCIFVLL ACCESSE AND ACCEPTATION,

DOETH DEDICATE AND CONSECRATE THIS DAYES REPORT AND DECLARATION.

Faults of Omission and Commission; together with some Diversities of Reading.

Pag. 5. for ἀλλ' Read, ἀλλ'. p. 7. For *Abraham Ezra*: Read (if you list) *Abraham* the sonne of *Ezra*, or, *Aben Ezra*. pag. 9. lin. 5. for, *dwell* Read, *well*. p. 31. lin. 1. For, *tations* which may not, &c: Read: *tations*, which are brought vpon these few words. Because I see none of them, which may not &c. p. 32. l. vlt. & p. 33. l. 1. blot out these words: *Et quod visum est in una aetate, principiũ est ad sciendum in alia*. p. 33. l. 25. For, *their*; read, *the*. p. 82. l. 9. for, ἀγνοίᾳ *in some copies*: read, ἀγνοίᾳ. p. 84. l. 6. for, *Nomanclator*: read; *Nomenclator*. p. 87. l. 26. for, *who as*: read; *who*, *as*. p. 89. l. 1. for, *thee*: read; *the*. p. 92. l. 26. for, *persoction*: read, *perfection*. p. 118. *in the Margent*: for, *See the Remaines of a Greater worke*: read, *See the Remaines of a Greater worke: where some such haue Related, and some Censured*. Ibid. l. 28. & 29. For, *Christs Souldiers*: read, *some that professe themselues Christs Souldiers*. p. 126. l. 1. for, *And*: read, *As*. p. 127. l. 16. For Lords: read, (if you will) *Lord*. p. 129. l. 1. read, (if you please) *God*. p. 162. l. 3. for, *acquinted*: read, *acquainted*. p. 169. l. 23. for, *then*: read, *even*.

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# THE DAYES REPORT OF GODS GLORY.

## PSALM. 19. VERSE 2.

*One Day Telleth another, &c.*

IT is GOD (saith the Prophet *David* a) *that teacheth mã knowledge*, knowledge of God, and of himselfe.

This lesson of *Knowledge* did man then first begin to take, whē he was first taken out of the dust of the earth, and began to be a *Living Soule*. *Siquidem à primordio rerum condito eorum cum ipsis pariter conspectus est; ipsis ad hoc prolatis, vt Deus cognosceretur*, saith *Tertullian* b. For that which was forbidden man in the beginning, was not *knowledge* simply, but *Knowledge of Good and Evill*; that which was a privation rather of his knowledge, in causing a deprivation of his happie estate.

This lesson of *Knowledge*, begun to bee taught man in the beginning, and yet not as yet ended, when the end of all things is at hand, hath beene by God divers & sundry waies delivered vnto man; as he that knoweth

a Psal 94. 10.

b *Adverſ. Marcion. lib. 1. &* Chryſoſt. (on Rom 1.) τὴν περὶ αὐτοῦ γνῶσιν οὐκ ἀπὸ μέρους ἔδωκεν ἡμῖν ὁ Θεός. And *Athanaſius* alſo (on Rom. 1.) *veritas ipſa ſive Dei cognitio fuêre hominibus ab initio indita.*



eth

eth all things, and knoweth all things best, knewe it to be most convenient for that Scholler, whom hee had made by his word and his commandment, & yet hath much adoe to make him a Scholler, for all his worde, and all his commandements.

First God dealt with man, as with a child of small capacitie, ὑ διὰ γεγραμμάτων (as S. *Chrysostome* speaketh [c]) ἀλλὰ διὰ πραγμάτων ἐβούλετο παιδεύειν τὴν ἀνθρώπων τὴν φύσιν ὁ Θεός. Τί οὖν ἐστι διὰ πραγμάτων; διὰ τῆς κτίσεως αὐτῆς. *First* God spake vnto vs by the *world*, by *The Booke of the world* [d], or, *The Booke of Nature*, by all the *workes* which he had made. This maner of Gods teaching of vs, and speaking vnto vs, the Prophet *David* here declareth in the six first verses of this *Psalme*.

So then these words of my Text are some part of *The Booke of the World*, where *Nights* are as it were the *Blacke Inkie Lines* of learning, *Dayes* the *white Lightsome Spaces* betweene the *Lines*: where God hath Imprinted a very legible Delimiation of his *Glory*. And whereby God teacheth mã knowledge: evẽ now too, after that *Knowledge* (*Cognitio Sancta* [e], *the Knowledge, the Holy Knowledge of the Lord*) *is encreased*, according to the prophecy of *Daniel* (*Dan. 12. 4.*) and that *Act. 2.* the seaventeenth and the eighteenth *verses*, alleaged out of the Prophet *Ioël*. Yea even very now doth God teach man knowledge by the *Booke of the World*, when as the *Booke of his Word* lyeth before vs. This booke directing vs vnto that booke, and that booke leading vs vnto to this: and all to make *Good Schollers* of vs, if such rare and excellent Bookes may beget any learning in vs.

[c] *Ad pop. Antioch. homil. 9.* Which Chrysostome (ἐμιλ. *i. ad pop. Antioch.* 1) calleth Βιβλίον μέγιστον &c. The Greatest Booke or Bible: of as Great a Volume as the whole world. *Clem. Alex.* calleth the creation, or creature of the world *a kinde of* God's Scripture. *See* Gualther *in his* preface *to this* Psalme, *there terming it*, Librũ Naturæ. Note *the seconde word in the* Psalm, *whence* ספר *a Booke. See also* Bartas *his* Eleganty *in the First Day of the First Weeke, verse.* 151. *Tripartit. Hist. lib. 8. &c.*

[d] *Iun. & Trem. ib.*

vs. It is written then in the booke of God, & wrought by God in the booke of the world, *One Day Telleth another.*

So that whether we will learne it by *wrote, or else by the Booke; the booke of God, or the booke of the world: we haue our choice.

Thinke not then (my deere Brethren) either this, or the knowledge of God to bee any hard lesson for you to learne, and take it not for any Eleophuge *, or Bricke wall. For (as yee haue heard) it is written not onely in the Bible, but in the booke of the world too; where are no *Turkish* Characters, no *Hebrew* points, no *Greeke* manuscript Abbreviations to trouble you: much lesse any multitude of *Lines*, or *Angles* to disharten you. Only, *One Day Telleth another.*

Of which that we may the better bee informed, & our liues thereby (if it please God to dispense vnto vs so large a measure of his grace) amended and reformed: May it please you to obserue with me, but two or three things.

*First*, what is *The meaning* of these words, *One Day Telleth another*. where yee shal perceaue what is meant by *The Daies*, and what by their *Telling one another*. Or if yee list to divide this First Generall Part into two: The *First* shall be of the *Meaning of the words*. The *Second*, of *The Maner of the Daies Telling one another*, *The Maner of their Speech.* 1 2

The *Third*, how euer the last Generall part shal be, *The Matter*, *The Subiect*, or, *The Substance of their Speech.* 3

The word of Exhortation shall not lie in an heape

* *Al.* rote.

* So is the fift proposition of Euclids first Booke of Elements called: because of the hardnesse thereof to yong beginners.

together: but, like vnto salt, shall liere and there bee sprinkled, as need shall seeme most to require; that so the whole may the better be seasoned.

The Last Generall part, because this time will not bee sufficient to treate of, and yet it behoueth you to haue some precognition thereof: It shall suffice (besides that which hath beene said of *The Knowledge of* GOD) to tell you that it is, *The Glory of* GOD; That which *The Heauens* are said to *declare* in the first verse of this Psalme: And *The Handy worke of* GOD; That which *The Firmament* is there said to *Shew*. *The Heauens declare the glory of God, and the Firmament sheweth his handy worke.*

And so much the lesse need shall there be of saying any more vnto you hereof at this time, because wee shall often make mention of it, by occasion of that, which (if GOD will) now, and hereafter ere long bee, shall be said of the other two parts. Such being *The Glory of* GOD, as that it cannot but shew it selfe in all things, and is indeed the maine intendment of this whole designe.

*Part. 1.* Now then first, as concerning the first Generall part, *The Meaning* of these words, *One Day Telleth another.*

Where first, I thinke it conuenient to deliver vnto you three or foure Literall Expositions of these words.

The first whereof (vnlesse you thinke it to appertaine to an *Allegoricall*, or else a *Mixt Sense*) is collected out of the 9, 10, and 11. Chapters of the Epistle

to

to the *Romanes*, conferred especially with the foure first verses of this *Psalme*. The last whereof is expresslie cited in the 18. verse of the tenth Chapter: the second (where the words of my Text) is (according to this Exposition) implyed in the 21. *verse*, in those words ὅλην τὴν ἡμέραν, &c: according to *Isaiah*, כל-היום *All Day long*, or, *Every Day*, *Frō Day to Day*, *During a long Day*, or *Time*, or, *a Day of Many Daies and Nights*: [a] *Ab Antiquo vsq; ad præsens*, *From a Long Time agoe vnto This present*. And so, in especiall Application thereof vnto *The Iewes*, *The Meaning of* my Text may be: *One Day*] *of* GOD'S *calling the Israelites, of Stretching out his hands vnto them, of Sending Prophets Early and Late without ceasing vnto them, of working wonders among them, of preseruing them, of heaping his Benefits vpon them*, & the like, *Telleth*] *The Glory of* GOD, *vnto Another Day*] of like sort: & that *Continually*, vntill the comming of the *Messias*, the *End* of the *Law*, the *End* of their Desires, the *Consolation*, the *Hope*, and *Hoped for Redeemer of Israel*, and their *Chiefe Felicity*.

[a] *Lyra, ibid.*

But in a more vniuersall fitting of it both to *Iewes* and *Gentiles* (whose happy *vnion* in the *Diuine Electiō* and *vocation*, and in *the Riches of* GOD'S *Glory* the Apostle there diverse times very Notably vrgeth.) The *Meaning* may receiue this Augmentation: Namely; *One Day*] *of Salvation*, whether of *Iewes* or *Gentiles*, iointly or severally: *One Accepted Time*, *One Day*] *of Hearing* GOD'S *voice*: *One Day*] whether of the *wilde*, or *Naturall Branches*: *One Day*] of their *partaking of the Roote, and Fatnesse of the Olive tree*: *One Day*] of their *E-*

*lection, Vocation, Engraffing, Admittance* into the nũber of GODS *people, His Beloved, Children of the Living* GOD, *vessels of Honour and of Glory.* Againe, *One Day*] of *Casting away* the one of the other, through their *Vnbeliefe* and *Disobedience: One Day*] of their *Reiection*, their *being Blinded & Enslumbered, that they should not See nor Heare vnto This Day* (Rom.11.8.) *One Day*] of *Bowing downe their Backs Alway*, of their *Fall*, & of their *Losse*. Yet againe: *One Day*] of their *Recovery, if they abide not still in vnbeliefe. One Day*] of their *Reelection*, or *Recollection, Recalling, Reconciling, Reengraffing, Readmitting, Revniting*, and *Repleniſhing*: vntill in proceſſe of many *Dayes*, there come to bee *One Sheepfold*, and
Ioh.10.16. *one Shepheard*. Finally: *One Day*] of any of GODS *Mercies*, or *Iudgements*, towards *Iewes* or *Gentiles*, towards *Iewes* and *Gentiles*, towards *All people* of the world: *One Day*] of *The Goodneſſe & Severity of* GOD (*Rom.11.22.*) Whether iointly or ſeverally, toward this or that people, in all and every reſpect, conſidered: vntill we come to, *O the Depth of the Riches of the wiſedome and Knowledge of* God, *&c: Telleth*] to make *That Depth* the *Greater*,
Pſal.42.9. and as it were *One Deepe calling another; vnto Another Day*] of like condition, *The Glory of* GOD: concluding as S. *Paul* doth the 11. Chapter to the *Romanes*, & as we do this *Expoſition, To whom be Glory for Ever. Amen.*

2 The Second *Expoſition* is gathered out of the *Title*,
3 or *Inſcription* of this Pſalme. The Third out of the firſt and ſecond Chapters of *Geneſis* compared with
4 the ſixe firſt verſes of this Pſalme. The Fourth is Saint *Auſtins*.

For

For the Second; I am not ignorant, that (what with the diverse significations of the *prefixes* in *Hebrew*, ל and ב, and of the *Hebrew* word מזמור, and what with something in this Psalme contained seeming to sound to th' advancement of each Sense) this Psalme hath his Title much like vnto the Text that I haue read vnto you; that is, much diversified with variety of Senses, and of Interpretations. But the best of all (for the Title) I take to bee that of *Iunius* and *Tremellius*; (which they haue from *Abraham Ezra*, & *David Kimhi*, the two [a] best of al the *Rabbins*) and it is, *Magistro Symphoniæ Psalmus Davidis*, *The Psalme of David to the master of the singing*, or, *the master of the quire*. That which *Avenarius* [a] also, but with more explication, hath delivered: *Continuanti in Canticis Psalmus Davidis*, *the Psalme of David to him that continueth on the singing in the church*, that is, *Hic Psalmus* (saith he) *exhibitus est præfecto cantorum, qui continuabat & vrgebat, vt is assiduè suo tempore & ordine decantaretur*, *This Psalme was exhibited*, or, *tendred to the master of the singers, who did vrge the continuall singing of it from day to day in his due time & order*. And this too is most agreeable to the Greek, Εἰς τὸ τέλος, if it be rightly vnderstood.

[a] See Bucers Preface vpon the Psalmes

[a] *In Lexic. in verbo*, מזמור.

This I needed not perchance to haue spoken vnto you; but that, as our *Saviour* by the image and superscription of the money shewed to whom the tribute belonged, and as the Rubricke doth something availe to the better vnderstanding of the *Blacke* (as they call it:) so the Title & Inscription of this *Psalme* may some

thing:

thing helpe vs to a good sense and meaning of these words, which out of the Psalme I haue read vnto you. For according to the Title in that best interpretation, one meaning of these words may be. That *One Day* in the Church, *One Day* of singing in the Church, *One Day* of reading in the Church, yea and of reading too these *Psalmes of David* in the Church, according as they are divided by some * into 20. by others * into 30. *Daies of reading them*. *One Day* of praying in the Church, *One Day* of preaching in the Church, *One Day* of Gods service in the Church, recounteth vnto *another* day of like sort, or otherwise, the Glory of GOD. The service and worship of GOD being by this meanes continued still in the Church, his name continually magnified, and the glory of his name spread farre and neere, by the report of what is done every day in the Church.

* Ita in Psalter. Arabic.

* Ita Ecclesia nostra instituit legendos, iuxta numerum dierum mensis.

So (not to speake of *Hiram* king of *Tyrus* [b], and others) so came vnto the Queene of *Sheba* the fame of *Solomon, concerning the name of the Lord*, as t'is expressed *1. King. 10. 1.* And hereupon shee came, and *blessed the Lord* GOD *of Solomon*, as t'is said in the ninth verse. So, I pray GOD, may the fame of King IAMES *concerning the name of the Lord*, be conveyed to the Turks & Infidels, and to the vtmost parts of the world, that so (if GOD will) they may be wonne *to blesse the Lord God* of our godly King and Soveraigne. So King David made such great and royall provision for the service of GOD, *1. Chr. 25.* And in the two & fortieth Psalme, and else where so often, hee expresseth his fervent de-

[b] 1 King. 57.

sire

fire to haue the worship and service of God daily obserued in the Church. Nay, so king Solomon built a house *for the Name of the Lord* God *of Israel*, 1. King. 8 20. Which too to build (as t'is in the 18. ver.) *was in the heart of king Dauid*, And he *did well, that he was so minded. So minded*: That so from day to day, as it were by *One Daies Report vnto another*, the worship and glory of God might be as farre, as farre may be, dilated & extended, even vnto the ends of the world.

This, (what say I this?) the daily service of God in Churches, the rites and ceremonies, the riches and solemnities, the royaltie and magnificence therein vsed, to haue been alwaies very singular meanes of the advancement of the Glory of the most glorious, and the holy worship of the holiest? Yea truely, Beloued; and that in Christianitie, and when it fared but hard with Christians, nor had they such peace & plentie, so many well vnited kingdomes of their owne, as now they haue. I report me but to the smallest insight in history. Let *Titus* be excepted, for being so much moued, as *Iosephus* [a] reporteth, with the Temple at *Ierusalem*. And let be vnreckoned in like case *Cosroe*, [b] *Asa*, and *Dabet*, kings of *Persia*. And let those who therewithall least of all were moued, moue forwarde this cause most of all. For [b] *Hequin* of the Persians & the like, when they saw that Christianity encreased, as they thought, too fast; then began they to look more narrowly to the Temples of the Christians, then to inhibite [b] them the vse of their accustomed solemnities, yea and to constraine them vpon those daies, in

[a] *De bello Iudaico lib. 7. c 4. 9. 10.*

[b] *Vide Gulielmum Tyrium, Belli Sacri li. 2.*

P. B. 45 which

which the worship and service of God should haue beene celebrated with most magnificence, to keepe them within [b] the doores of their houses, vpon paine and perill of their liues. Lastly, when all this would not serue, then downe tumbled they the Temples themselues, the Temple of the Resurrection [b], and the like; According to the old policie of *Nabuchodonosor*, *Antiochus Epiphanes* [c], and others. So laboured they as much as in them lay, to barre the *Dayes telling one another*, by this meanes, the Glory of God. So endeavoured they to make the *Day* more silent then the *Night*; the night, because they loued darknesse more then light.

[b] *Vide Gulielmum Tyrium, Belli Sacri li. 1.*

[c] *Machabeor. lib. 1. & 2.*

Oh then, Beloued, if not the desire of the hallowing of Gods name (which ought to be the first in our desires) may moue you to prouide diligently, yea and (as much as in you lieth) magnificently too, for the daily service of God, and your every daies frequenting of it: yet let the *Day* your daily Orator, & (if you will) your Orâtor too, either perswade you therevnto, or else beg so much at your hands: that you would be so good as to countenance his Report with your presence, enrich it with your presents vnto God, beautifie it with your holinesse, and make it happie by your serving of God. For if *Protarch*[d] (as *Aristotle* relateth) said that the Altar-stones were happie; may I not much more account that *Day* happy, wherein God himselfe is honoured? And if *the fervent desire of the creature waiteth, when the sonnes of* God *shall be revealed* (*Rom. 8. 19.*) hath it not a fervent desire also of his owne felicitie?

[d] *Phys. lib. 2. c. 6 contex. 59.*

tie? And when is the *Daies* best happinesse, but when the true *Diespiter* (the true God, *whose is the Day and the Night*) shall be most highly honoured? Let then your zeale and assiduitie in the worship and service of God, make that *One Day* may make *vnto another* the more ample and honourable Report of Gods glory. For which purpose I exhort every one of you, as S. *Paule* doth the *Ephesians*, and the *Colossians*, that you would *speake vnto one another*, that you would *teach one another*, that you would *exhort and admonish one another*, that you would stirre vp, *put one another in mind*, (λαλοῦντες, διδάσκοντες, καὶ νουθετοῦντες) *by Psalmes, and Hymns, and spirituall songs*, ᾄδοντες καὶ ψάλλοντες (singing with, and without Instruments) and ἐν χάριτι ᾄδοντες, (singing with a comely and graceful kind of thanksgiving) ἐν τῇ καρδίᾳ ὑμῶν (in your hearts, in your strongest affections) *vnto the Lord*. And let me say vnto every soule, as *Prudentius* prudently saith to his owne soule in the Preface of his booke καθημερινόν:

Ephes. 5. Col 3.

*Saltem Voce Deum concelebret, si meritis nequit.*
*Hymnis continuet dies;*
*Nec nox vlla vacet, quin Dominum canat.* *At least wise let vs bestowe our voices, sounds and voices, vpon the Lord, and vpon the celebration of his praises, if wee will afford him nothing else. Let vs like Rectors of the quire of the Dayes, continue on their Telling one another, their chaunting, and recounting the Glory of* God, *by our Psalmes, our Hymnes, and spirituall songs.* And that so much the rather, because (as *Theodoret* noteth on the words of my Text, according as he is translated) wee men are here

taught, *illi (Deo) hymnorum catilenam afferre, to bring and offer vnto God songs and hymnes of praises, & thankfulnesse; We*, I say, *are here taught it, even by this one Days Telling another.* One Day telleth another.

The Third *Meaning* is such, as that (according to the *Infinite variety of* GODS *works*, and of the *Glorie* which he conferreth on them) it maketh *The Dayes* so *to Multiply* their *words*, That therby *The Report of Gods Glory Infinitely* passeth through *the Treasures of the Deepe*, doth *Infinitly Grow*, and *Spring*, and *Creepe*, and *Go*, and *Swim*, and *Fly*: and *Fly* Vnder, and Aboue *the Heauens*: doth *Infinitly Moue*, and *Liue*, & *Liue for Euer*. And this *Meaning* is, that every of *the Six daies wherein* GOD *made the world*, *The Seauenth day also wherein he rested*, do One declare vnto another the Glory of GOD. Those, by all the *Workes* which in any of them were created; This, by GODS *Resting* in it and *Sanctifying* of it. So haue S. *Ambrose*, *Chrysostome*, and *Basill*, (in their Ἑξαήμεροι.) And so hath that divine Poet, *Seigneur du Bartas*, with a gift of excellencie, handled each one of those *Daies*; that well they haue made it to appeare that each of them may lend to other, each and all of them may lend to vs (though they lend vs too) infinit and vnspeakable, though ever spoken, matter of GODS Glory. And in this respect *Bodin* speaketh very well: (towards th'end of the first Chapter of his first booke *De Republica*) *Deus Opt. Max. tum omnia sapienter, tum illud potissimùm, quòd rebus agendis at negotijs contrahendis sex omnino dies definiit; diem verò septimũ * contemplationi & quieti sanctissima consecrauit, quem vnũ a ex om-*

* See the Lord de la Nowe, Discourse, 25.

a Gen. cap. 2. Deut. Exod. cap. 20.

*omnibus beauit, & cui soli benedixit; vt diem hunc festũ hilaritèr ac iucundè transigamus, & in pulcherrima Dei præpotentis opera, iudicia, iussa intuentes, in eius laudibus acquiescamus.* Where, besides the blessednes by GOD himselfe bestowed on that *Day*, which is bestowed on his service, (that which before we spake of, and is expresly proved out of the beginning of the second of *Genesis*) This is also a thing of very singular note, That not only the six daies of *Gods working* (I say not *The Workes* only that GOD made in the six daies, but the six daies *of* GODS *Working*) haue taught man *πόνον* and *πρᾶξιν* too; (as *Aristotle* hath distinguished them in his sixth booke of Ethicks, and the fourth Chapter.) But the *Seauenth Day* hath learned him **Contemplation* also; And this to be the *Ende* of all trades and occupations, of all arts and sciences, of all affaires & negotiations both civill and domesticall; Even vpon the *Sabbath Day*, to keepe it holy, to enioy our rest with reioycing in the *Lord*, *& in pulcherrima Dei præpotentis opera, iudicia, iussa intuentes, in eius laudibus acquiescere: and by contemplating the beautifull workes of* GOD; *his iudgements, and his commandements, to rest and repose our selues wholy on the magnifying of* GODS *name, casting away from vs euery thing that presseth downe* (as the Apostle [b] speaketh) *& the sin that hangeth so fast on vs.* That so at the least once in the week, we may be found resting and residing in our proper Element without any worldly gravitation.

* *Vid. de la Nowe vbi supra.*

[b] Heb. 12. 1.

This the Heathen men had some glimmering of: And therefore, how ever they derided

Iuv. Satyr. 14. —*metuentem Sabbata patrem*: yet they themselues, though all in darknes (as they were) busied themselues about such things as the *Sabbath Day* had taught thē. Hence were they so prolixe in their *Contemplation*, & *Contemplatiue felicity*. Hence had they their Dayes of vacation from civill affaires, even th' administration of iustice it selfe.

Ouid. de Fastis lib 1. *Ille nefastus erit, per quem tria verba silentur:*
*Fastus erit per quem lege licebit agi.* And all this learned they by the sound of the *Sabbath Day*. *The sound of the Sabbath Day, which had gone out into all lands*, according to that which is in the next verse saue one vnto my Text.

S. *Chrysostome* in the tenth *Homilie* of his Ἑξαήμερος, speaking of GOD'S *Resting the Sabbath Day, and Hallowing it*, ἵνα τί ἐπιτηδεύω, saith he, ἐκ προοιμίων ἀπεγραψάμην διδασκαλίαν ἡμῖν ὁ Θεὸς παρέχεται· παιδίον γὰρ μίαν ἡμέραν ἐν τῇ ἑβδομάδι ἀναπαύεται, ἵνα ἀφορίζωμεν τῇ τῆς πνευματικῆς ἐργασίας.

If then, Beloved, it were one of the first Items that ever GOD gaue vs, if the law of Nature hath taught it vs, if the Day it selfe, even this Day, so long agoe, and now so long time together, hath told it vs, if it be the *Expetible End* of all our actions, the soueraigne *Felicity* of this life, To dedicate some *whole Day* in the week to the worship and seruice of GOD, and to the workes that are spirituall; Ought we not, ought we not so to doe? Though it had never beene expresly written in the ten commandements. For, *One Day telleth another*.

The Fourth Exposition is S. *Austins*, in his eighteenth

teenth Sermon *De Natali Domini*; That the *Dayes* which we in Christianity keepe holy and festivall; or otherwise duely and reverently obserue, in memorie of any especiall thing concerning Christ, doe *one certifie another*. So the *Day* of Christs *Birth*, the *Day* of the *Purification*, the *Day* of th' *Annunciation* of the blessed Virgin, the *Day* of Christs *Resurrectiō*, the *Day* of his *Ascension*, the *Day* of his *Sending the Holy Ghost*; the *Dayes* which now we obserue in tokē that Christ *fasted* so many Dayes and Nights for vs, *Et* Christi *merito quæq; notata Dies*, doe *one relate and recount vnto another*, the glory of God & his vnspeakeable goodnesse towards vs; in calling to our memories, & witnessing to the world the gladsome tidings of the gospell. *Dies Natiuitatis dies passionis, & dies passionis dies Resurrectionis, &c: annunciat Verbum. Illic natum, hic passum: In illa Angelorum gaudium, in ista totius mundi luctum; sed tamen omnium in Resurrectione triumphū, &c:* as S. *Austen*[a] speaketh. *One Day telleth, &c.* Ovid. de. Fast.

In the next place, it shall not be amisse, if we first of all examine the very wordes themselues, what they may signifie in the Original, conferred too with other languages. [a] vbi supra.

They are in the *Hebrew*, רום לירם ישע אמר Where all the difference is about the signification of the prefixe ל, and of the word ישע for ל being a note either of the genitiue or Datiue case, and sometimes too by the preposition *De*, or *Ad* to be expounded. Hence some haue vnderstood לירם in this place, as if it were to be interpreted by the preposition *De*. So

*Kimbi*.

*Kimhi* hath taken it: as if we ſhould read it thus, *One Day telleth of another*. And then the meaning is, That *One Day* ſheweth another day in like ſort to follow after him, and that there ſhall be the ſame reaſon of the ſubſequent, as was of the precedent day; The Sun ſtill continuing on his goodly order and viciſſitude of riſing and ſetting.

So hath *One Day told another* the glory of God, and hath made him *knowne*, not in *Iſraël* only, but vnto all people. Hence *Cicero* [b] could ſay: *Dies noctiſq; viciſſitudo conſervat animantes, tribuens alind agendi tempus, aliud quieſcendi. Sic vndiq; omni ratione concluditur, mente conſilioq; divino omnia in hoc mundo ad ſalutẽ omnium conſervationemq; admirabilitèr adminiſtrari.* See how the heathen man here ſpeaketh; *Sic vndiq; omni ratione concluditur*: *It is concluded every way, by every reaſon, The Glory of God in his providence: every thing is a meanes, a Medius Terminus, to proue & to Demonſtrate it withall. Whether it be the viciſſitude of the Day and of the Night*, or, *the continuall* [a] *ſuite, and following of one Day vpon another; One Day Telleth another.*

So alſo, *of the orderly ſucceſſion of the Day and of the night*, haue S. *Chryſoſtome*, and *Theodoret*, expounded the words of my Text, as in the ſecond *Generall* part ſhall farther be declared.

Others take לְיוֹם in the genitiue caſe, as if wee found it thus: *One Day telleth*, or *vttereth the word*, or, *the ſpeech of another Day*, (אמר ליום) with like meaning vnto that of *Kimhies*; and, that *One Day deriueth his knowledge vnto another Day, one Day maketh report*

of

[b] *De Nat. Deorum lib. 2.*

[a] *Suitte continuelle*: French Annot. here.

*of another Daies adventures*, and *looke what is done to day we shall heare of it another Day.*

A third sort (and they the most, and the most approved) vnderstand here the Datiue Case, or (which is all one in meaning) the Accusatiue with the Preposition *Ad. Dies diei*, or, *Dies ad Diem. One Day telleth another*, or, *telleth to*, or *vnto another.*

Of this last sort, some are of opinion, that some thing ought here to be supplyed; as if by *the Day telling another* were strictly to be vnderstood, *The Day succeeding the other. Verum rectius sine subintellectione hic versus accipitur*, saith *Iansenius* in his Annotations. And indeed, there is so much the lesse need of subaudition; because there is a word here אמר (signifying a *word*) expressed. And however This Day, declaring the glory of his Maker, shal so soone, as soone at night, leaue of any more to be: yet shall not GOD'S Glory therewithall leaue off any more to bee declared by it. For this day speaketh a *word* to the succeeding day, (*The Day telleth* *out to the Day a Word*, as one English manuscript Translation [b] very well hath) and in a sort deriveth, transfuseth, transmiseth, yea dying bequeatheth as a legacy to his successour, the ever succeeding predication of GOD'S praises. No otherwise, then as by our late Queene of famous memory, though shee be dead, yet GOD is ever magnified, because of her Successour hauing as great a care of the setting forth of GOD'S Glory as ever she had. *One Day Telleth another.*

* Like to Pagninus *Eloquitur*, hereafter ensuing, and Mollers *Eloquitur & Testatur.*

[b] In New Colledge Library.

And were it not more out of order, then t'is out of due time; I would here take occasion to exhort e-

very one of you by the Dayes, even This Dayes example; to endeavour to leaue behind you, when you bee dead & gon, some monument of your owne, though it be but a good name; (and that is *better then a good ointment, Ecclesiastes 7. 3.* and *to bee chosen aboue great riches, Prov. 22. 1.*) I say, some monument or other, of GODS *Glory*. Even as yon see this Day our late Soueraigne, though shee haue left no monument behinde her, as some suppose: yet hath she left a name and a famous memoriall behind her, so that *her praise shall bee spokē of*, by *One Dayes telling another*. Yea and, for a monument, she hath left vs a great emolument: I mentiō not the *Statute of Prouision*, but the free and golden current of the Gospell, and that great monument of GODS *Glory*, her most honourable successour.

This might teach vs to prouide, at least in our last wils, for that which our former wills so much neglect, and for which it was that GOD gaue vs any will at all; even the setting forth of the honour, and Glory of his heauenly Maiestie. Considering that (besides the godly examples of holy men of old) the *Day* also, as yong as it is, taketh all his care for bequeathing of this one and only thing to his successour, and for admonishing his heire apparant of this thing! even when he is neerest to the *Night* of his death. For *Dies moritur in noctem, & tenebris vsquequaq; sepelitur*, as *Tertullia*[a] speaketh, *The night is the dayes death, and darknes is the graue to bury him in*. Yet so, for all that, *One Day Telleth another*.

a. *Lib. de Resurrectione carnis.*

*One Day*] The word in the Original is יום. Whence

or

or else from the Chalde יוֹמָא, or the Arabian, *Iaumi* (which yee will) is, in all likelyhood, made the Latine word * *Iam*, now[x]. Ἔξει τῶν, ὅτι τὸ μᾶλλον πρόσφατον λέγεται τῶν, ὅτι ἤδη τὸ πάλαι, saith *Aristotle* in his fourth Booke of Physicks, context 122. *That shall come now, which shall come to Day*, And *that is said to haue come now, which is said to haue come to day.* As if by *One Daies telling another*, were meant too, that *Now telleth Now*; that is, One While telleth another, one time certifieth another: yea, not so much as the least *Moment* of time, but it yeeldeth for the glory of GOD some matter of great moment. And if *Aristotle* thought Τὸ νῦν, τὸ πρόσφατον, τὸ ἤδη, τὸ ἄφαλι, πάλαι, & τὸ ἐξαίφνης, worthy his hādling in his naturall ἀκροάσεως [a]: ought all these to be overpassed by vs in a Christian audience? when as not one of them but is contained within the *Daies Report*; not one of them but sheweth the *Glory* of GOD, either *Now*, or else *But Now*, or else *But lately*; or else *Suddainely, by things suddainely* [d] *Extant*; or else *a great while since*; or else *a great while hence*; or else *some time or other*. And all this by the wonderfull workes of the Almighty, which he worketh in all the differences of Time. *One Day telleth another.*

* *Iam, quasi* היום, This Time, This Day, &c. Fr. Holyoke, annexed to Riders Dictionary, in the third Edition.

[x] *Ita etiam Italicè, Hor significat & horam & Iam.*

[a] *Arist. Phys. lib. 4. c. 13.*

[b] *Ita ἐξαίφνης Arist. vbi supra in*

For our English Telleth; the originall hath יביע אמר.

The worde יביע, The Chalde Paraphrase expoundeth by a word of theirs [d], signifying *to shew*, or, *to declare. One Day sheweth*, or, *declareth vnto another.* Agreeably to that in the first verse of this Psalme; The heavens Declare the glory of GOD, and the Firma-

[d] מחוי

mẽt *Sheweth* his handy work. And to the *Greek* ἀναγγέλλει, in the fourth verse of this Psalme. Like also vnto that which before you heard out of S. Austin, *Dies diei Annunciat verbum.* The *Chalde Translation* (besides that which thereof afterwards shall bee said) expoundeth it by the worde יוֹמֵר. *One Day Apponeth*, or, *Addeth vnto another.* Of which: *Non video*, saith *Bucer*, *quid sibi voluerit, quod Diei Appositionem tribuit, nisi forsan intellexerit, Diẽ nova Dei semper opera exhibendo, animis nostris materiam offerre de Deo, & tam magnificis eius operibus diligentius cogitandi. I see not*, saith he, *what hee meaneth by one dayes Apponing*, or, *Adding vnto another; vnlesse happily, that every day bringeth forth some newe worke or other of the Almighties; giueth vs still farther matter and occasion of more diligently perpending & considering the* power, wisdome, and goodnesse of GOD, *in all his workes.*

But for the *Hebrew* and *Arabian* words: It is first to be noted, that according to them both wee may here read, *One Day shall tell another.* For יבּיע is here the Future Tense of the third Coniugation. Which Coniugation *Augmenteth*, or *Increaseth* the words Signification: by importing a *Double* * *Action*; by *Adding*, or *Apponing* to the *verbs Former Action* (which it had in the first * Coniugation) the *Impost* of the *Efficient*, or *Impulsiue cause*[f]. According to which; *The Meaning* of these wordes of my Text shall bee, as though wee did read them, *One Day shall Let*, or *Suffer to tell another*] *One Day shall Bid*, or *Command to tell another*] *One Day shall Make*, or, *Cause to tell another*] *One Day shall Vrge*;

* Where the former of that Double Action passeth vpõ him that Telleth, and the Later vpõ the thing Told, as Cevallerius obserueth.

[f] Or, *Designat, aliquem quidem agere, sed altero Suasore & Autore:* as *Calignius* speaketh.

Per-

*Perſwade, Provoke,* or *Driue on to tell another:*] or, *Shall Driue on another to tel, Shal put him to it,* or *puſh him on,* —*velut vnda impellitur vndâ; as one waue is driven forward with another.*] In a word: *One Day, beſides his owne Telling, ſhall Adde,* or *Appone the Telling, or Impulſiue Cauſe of Telling of Another*, or, *vnto Another.* Which *Adding*, or *Apponing* of the *Impulſiue Cauſe* here imployed, I take (to appone my coniecture in a caſe ſo doubtfull) to be the Cauſe of the word of *Adding*, or, *Apponing* vſed in the *Chalde Tranſlation*, as euen now ye heard; *Bucers* Cõiecture for the *Meaning* being hereunto alſo conſonant and agreeing.

The *Arabian* word, Twiſe * Read in this verſe, is likewiſe in the Future Tenſe; Although with the *Arabians* the *Future* and the *Preſent Tenſe* be contained both in one, (being otherwiſe diſtinguiſhed.) As alſo the *Hebrew Future Tenſe* is ſometimes taken for, or, to comprehend in it the *Preſent Tenſe*, or, *Time*: when as there is *ſignified a Continuall Act.* It is alſo put for the *Preterperfect Tenſe*, and ſomewhiles too for the *Optatiue*, or *Potentiall Moode.* Yea the *Hebrew Future Tenſe* (as one * ſaith,) *putteth on the ſignifications of All other Tenſes, of what Moode & Lãguage ſoever they be*: Shewing it ſelfe herein a right *Protem*, that is, *Heauenly Deſcended, & no Changling* for his *Chãgeablenes*: as though it had this *Motto; Tempora mutãtur, & nos mutamur in* Illa. *Tenſes, or Times are Changed, and I the Future am changed into the habite of the Reſt.*

So that it, being Formed too from the Imperatiue Mood, is as it were a rich *Paludamẽt*, or *Coat Armour*; in

* In the Im. printed copy of Nebienſis.

* Bertram.

† As is alſo the Aramick.

in which *The Dayes* are clad, and inveſted the Embaſſadours, or Heraults at Armes, to Proclaime throughout *All Times The Report of the Glory* of that great *Commaunding Lord* and *Emperour of the Heavens*; out of whoſe *Imperatiue, All Times*, together with All their *Maners* and *Differences* are *Formed and Created*. For ſo, agreeably hereunto, *One Day* ] *out of, vpon*, or, *according vnto Gods Commandement, Telleth another. One Day* ] *May*, and, *God Graunt that it may Tell another*; yea, *One Day* ] *Doth* * and that * *Continually, Tell another.*

* Which I take to be the cauſe, why diverſe here, in their Tranſlating, doas yet retaine, with vs, the preſet Tenſe. See hereafter the obſervation of Iunius and Trem. & Moller, &c.

Againe: *One Day* not onely *Doth*, but *Shall Tell another* of GODS *Glory*; *Shall*, & *Doth. Doth*, in that it *Shall*: and *Shall*, in that it *Doth*: *Doeth*, and *Shall*: and therefore *Hath told too*. For, *what is it that Hath beene? That that Shall be; and what is it that hath beene done? That which Shall be done: and there is no New thing vnder the Sunne. Is there any thing whereof one may ſay, Beholde this, it is New? It Hath beene already in the old time before vs.* Eccleſ. 1. ver. 9. 10. And aske we but of the Heathen men, concerning what *One Day telleth another*, יום לירם *Iom le Iom*, * *Iaumi* * *le Iaumin*. They will ſay, *Nullum eſt Iam dictum, quod non ſit dictum* a *prius*. *Seneca* in his twelfth Epiſtle, expounding that ſame * *Vnus Dies par omni eſt, One Day is as good as every Day*, or, *One Day is equall vnto every Day*; maketh one meaning of it to be, *Parem eſſe vnum diem omnibus ſimilitudine. Nihil enim habet longiſſimi temporis ſpatium, quod nõ in vno die invenias, lucem & noctem, & alternas mundi vices. There is nothing* (ſaith he) *in the longeſt ſpace of time, which you may not finde couched within the compaſſe of one Day* (hee vn-

* *Arab. & vide Cald. ſupra.*
* Or, *Li.*
a *Terent. in Proleg. Eunuc.*
* Of Heracletus.

vnderstands the Day Naturall) *light and night, & the enterchangeable courses and alternities of worldly things.* As if the present Day, the present Time, did serue for nothing else, but to combine the former Glory of his Maker, with that that is to come, and so to make his praise to be continuall.

Secondly, we may attend the proper and fruitfull signification of the *Hebrew*, & *Arabick*, by their Roots. 2

The *Roote* of the *Hebrew* is, נבע. *scaturivit, exvndavit, to issue* or *flow forth*. Whence is made the word here vsed, signifying, *to speake fluently*, or *currently*. An ordinary Metaphore (as yee know) with *Cicero*, *Quintilian*, and others the best for Elocution. *One Day speaketh Eluently vnto another. Sine hesitatione*, (as *Moller* here speaketh) *without any stop or stay, without any stuttering or stammering, with great celerity & volubility of speech.* Even like vnto the Sunne in the 5. and 6. verses of this Psalme, *which commeth forth as a bridegroome out of his chamber, and Reioyceth, as a Gyant, to Runne his course.*

Here they that *doe the worke of the Lord negligently*, they that doe it at halues, may learne to doe it more thoroughly, more readily, with greater alacrity, and with greater industry. For (alas) may it not be applyed even to many a ones Preaching now a daies, which the heathen [b] Orator hath of his own profession? *Atqui vide in artificio perquàm tenui, & levi, quantò plus adhibeatur diligentiæ, quàm in hac re, quam constat esse maximam. See how many times there is much more diligence vsed in some young schollers declamation, then is in*

Ier. 48. 10.

[b] Cic. de Orat. lib. 1.

*a whole and entire Sermon; so graund a proclamation as it should be, of* GODS *praises. Yea many times there is much more exactnesse & curiosity vsed in some vile and base artifice, then is in this; which yet forsooth we hold to bee the greatest exercise of all. One Day telleth another.* And this *Telling* is a *Preaching*; (as directly out of the [b] Apostle I could proue vnto * you.) And this *Preaching* is according to the lawes of perfect Oratory. O how, my thinkes, the very law of nature, or rather the GOD of nature hath instructed the Daies both naturall & Artificiall, to *Preach* the Glory of GOD; according to the lawes, naturall shall I say or artificiall, of perfect Oratory. For, as if they were, *ita ornati, vt non nati, sed à Deo ipso fictitiatij esse videantur*; [c] So, so, *One Day telleth another.*

[b] Rom. 10

*Et vide in sequentibus multa huc spectantia.

[c] Ita ferè Cic. de Orat. lib. 1.

Many in this place haue much affected to render the word יביע by some worde signifying *Eructation*, or *Belching*, or that which is more homely. Hence the *vulgar Latin* hath, *Eructat verbum*; the newer *Spanish Translation*, *Reguelda palabra*; the *French* also, *Desgorge propos*. All these thinking that the metaphore had bin here taken from *a full stomacke*; (*ex plenitudine ventris*, as *Caietane* here speaketh) which indeede is taken from the *gushing* or *flowing out* of water out of his source or fountaine. And therefore t'is but needfull, which to this effect the *French Annotation* here hath vpon the word, *desgorge*. So hath the prophet *David* elsewhere vsed the word יביע: as *Psal. 119.* the third verse of the last letter, *My lips shall speake of thy praise*, or (according to the Originall) *shall power forth plentifully*

*fully thy praise.* So here also, by *One Dayes telling another*, is meant, That *One Day powreth forth Abundantly vnto another.* Their *Good meaning*, who *Translate* by *Eructation*, being here also to be found: namely, That *Every Day* is *Superabnndantly Full of* GODS *praises*, *Full of words*, or *Matter*[a], and according to that *Fulnesse*, doth *plentifully vtter* and *vent* out his *Laudatorie Speech*: And their *Translating* being so much the more laudable, and concording with this other, if by *Eructation* there be vnderstood, *Fountaine*, or, *River-Eructation*.

[a] Iob. 32. 18.

This is very well obserued here by *Bucer* vpon the word רבץ. *Eructare vertere solent* (saith hee) *& id nonnunquam significat: sed ad Sermonem significandum inde Translatum est, quod propriè Scaturire significat, Sermo enim ex ore, vt Riuus è Fonte ebullit.*

[b] In the signification of Speaking: as our English word (Tale) signifieth with those of Saxonie and Belgica: yea and with vs too, when, interrupting one in his Speech, we say: Sauing your Tale, * Where, among other things, of Cõtinuation of Doing, gathered out of the Future tense, in which the Presét Tense is Involved.

Hence *Munster* commeth neere vnto the *Originall*, when he Translateth here *Influit*. And so doth *Pagnine* putting here, *Eloquitur*, insteed of *Eructat*. Like vnto our *English* and *Scottish*, *One Day Telleth another*: or, (as others Translate) *One Day Vttereth &c.* Which conspireth also with the *Italian*, *Raconta la parola*, and with the *Spanish*, [b] *Fabla diçho*, in the *Ferrariam Editiõ*; yea and with the *Greeke* too. For so also ἐρεύγεται sometimes signifieth, especially if it haue such a worde as στόμα, or φωνή, ioyned with it: as here, ἐρεύξεται ῥῆμα. *Iunius* and *Tremellius* obserue here a farther note (though not farther then afore * hath beene intimated:) that which the *French Annotations* also haue, and is agreeable to that which is in the 5th and 6th verses of this

Psalme. *Eructat* (say they) *i. indesinenter profundit, vt Fons perennis aquas profundit largiter. Largiter*, & *Indesinenter*. Both these are here also observed by *Moller*. *Eructat* (saith he) *id est, Copiosè & Assiduè Eloquitur & Testatur, &c.* Where by the way wee may lay hold on the word *Testatur*, to enrich & countenance the *Days Telling*, with his *Testifying*, like vnto the *Nights Certifying*. *One Day Telleth, Certifieth, and Testifieth vnto another*] *Abundantly and Indesinently*.

To these two may bee added a Third *Observation*. For Water doth also *Bubble*, or make some *purling Noise* even at the spring head. And so doe the *Dayes* in their *parting one with another*: as hereafter (GOD willing) shall more at large bee declared, when wee shall come to speake of *The Manner* of their Speech. This is that which the *Greeke* too, ἐρεύγεται, leadeth vs vnto, rather then to *Translate* it by *Eructuatio*. For ἐρεύγεται (as hath beene said) doth not alwaies signifie *Eructuare*, or, *Eructare*, but sometimes too, *Fremere, Strepere*, to keepe a *Noise*, or a *Rustling*. So that of *Homer*, Κῦμα ἐρευγόμενον, is interpreted by, μὴ ἦχον ἀποβαλλόμενον ἢ ἐκβεβρασμένον. And this signification is very agreeable to that which followeth in the two next verses vnto my Text: *There is neither Speech nor Language, but their voices are Heard among them. Their sound is gone out into all Lands &c. Their Sound, their Voices*: or, *the sound of Gods voices speaking by them*. According to that of *Leo*: [a] *Ipsius voces in Die, ipsius audiuntur in Nocte, &c.* Gods voices are heard speaking vnto vs by the *Day*, and by the *Night*.

[a] Leo Serm. 8. de Ieiun. X. mensis. cap 2.

So

So then, *One* Day *Noiseth*, and *Soundeth vnto another*, and that *Indesinently*, and that too *Plentifully*, His *Glory*, who is plentifull in his *Goodnesse* towards all his Creatures.

Ought then our mouth either to bee *Silent in Gods praises*, or else *Spare full*, or else ever *weary* of so wel doing? for, *One* Day *Telleth another*.

The *Roote* of the *Hebrew* hath also certaine *Cosens*, or *Allies*, which will helpe vs to some *Intelligence*, touching the Ample *Meaning* of *The Report*, that by *The Dayes* is made in this place. Two of them, & they the *Nearest* (for I will not trouble you with any more of the *Kindred*) are נבע (*To Draw*, or *cause to come out, to get and come to the knowledge of a thing by some other:*) & נבא (*to Foretell, to Prophecie*, or *Preach:*) According to the *first*, The *Meaning* may be also: *One Day shall provoke*, (as before you heard) (*One Day shall Draw*, or *get Knowledge out of another: One Day shall pike, search, Sift*, or *fish out something, out of another*, or, *more then another: One still to and of another enterchangeably Giuing and Taking, Adding and Receiuing more and more Revealed Knowledge and Information.* According to the later, This also may bee *Meant*: *One Day will Foretell, Preach*, or *Prophecie vnto another; One Day will Evangelize, will vtter the Gospell*, or *Parables of God, vnto another:* According vnto that, **I will open my Mouth, in Parables, I will vtter the things which haue beene kept secret, &c.* Agreeably also to that *preaching of the Gospell, mentioned, Rom. 10. v. 14. 15.*

* Mat. 13. 35. Psal. 78. 2. & 49. 5.

The *Roote*, or *Theme*, of the *Arabian*, is *parted* into *two Boughes*, or *Branches* of *Signification*. Which (for want of *Garments*, *The Gold of Arabia*, or *Richer Matter, to spread in the way*,) we of the *poorer sort of Christs servants* will vse as the people did *the Branches*, (Mat. 21.8.) which they *cut downe from the trees, and strawed in the way of our Saviour*. Thereby the better to decke and adorne, though with such slight stuffe, *The Dayes Report of Gods Glory*, and *to Cry out* to Him in the End, *Hosanna in the Highest*.

One of those *Branches of Signification*, is like vnto that of the *Hebrew Roote* it selfe afore spoken of; namely, *To Issue*, or *Flow out, as out of a Fountaine, to Spring, to Arise, to Sprout*, and (that which perchance is from the *Arabick*) to *Bud forth*. Also, *to Shew*, or *to Declare*.

The other is: *to Begin, to Arise, to take Arising*, or *Beginning*; also, *to be the Beginning*, or *Arising*.

Now according herevnto; *One Day* Doth, or Shall *Flow out, Spring*, or *Arise, Bud forth, Shew and Declare* To and Of *Another*.

Againe: *One Day* Doth *Begin, taketh Beginning, is a*

Vpō the pointing or vowelling whereof, I dare not as yet adventure, vnlesse I should doe it vpon coniecture: as much else is in the Arabian; The rather, because of the paucitie of pointed, or vowelled Books: & for want of a cōpleat punctuated Arabian Dictionarie: with which that Diuine-Linguist, and most skilfull in the Arabicke, M. *William Bedwell*, is richly furnished.

It is to bee wished, that the charges of the Imprinting of that, or the like, and other good Arabian Bookes, and of forming Types and Characters for that purpose, might by some Heroically minded be supported. It would be an excellent meanes of the Advancement of the Common weale of Learning and Christianitie. It would the rather cause the Kings of Arabia to bring Gifts (Psal. 72.10) not only Philosophicall, Physicall, and Rhetoricall (with which among others, Ezra, that learned King of Arabia, was enriched) but of Divinitie and Christianitie too, and of the Gold of Arabia, to wit, continuall praying vnto Christ, and dayly praising of him (Psal. 72.15) In a word, It would be a Mite, wel befitting the Might of a King, to cast into the *Earthly* Treasurie of The Dales Report of the Glory of the Almightie.

Be-

*Beginning* Of and To *Another.*

Here are * *Sweet Buds* and *Bloſſomes*: Here *Sweete Sourees* and *Ariſings*, *Springs* and *Flowings*, *Shews* and *Declarations* of *Gods Glory*: proceeding from *The Roote of the Tongue of the Dayes Telling*; *Telling* & Teaching vs, That *our Tongues* ſhould be *a Fountaine of Sweet*, & not of *Bitter Things*. And you would indeed thinke, that *The Day* had as a *Fluent*, ſo alſo a *Mellifluous Tongue*, if ye knew how many *Sweet things it telleth of*. His *Eructatiõ* being not only of the *Sweets of Creation*, but of *Moſt prudent and provident Conſervation*, *Preſervation*, *Gubernation*; yea and of the *Choiceſt* of all others, *Election*, *Vocation*, *Redemption*, *Sanctification*, *Iuſtification*, *Glorification*. So many *Sweet Verbals Derived* from *One Primitiue Word of God*, & *Eructuated vnto vs* by the *Deepe Meaning* of the never ſtinting *puritie* and *pietie of the Dayes Verboſitie*.

Where *All things* one among another (as hereafter in the *Subiect* ye ſhall heare) are *parled* of. Where among other things *Flowing out* of the *Pious* & Copious *Tongues* of the *Dayes* & *Nights*, are whole *Seas* & *Rivers* of *Corporall*, & of *Spirituall* [a] *Effuſiõ*. Where *Ariſing* is *Powred forth* vnto vs the *Relatiõ* of *Creatures*, *Bodily* & *Spirituall*. And in thoſe, the *Daies voice* being lifted & raiſed vp on high, *The Rayſing vp*, & *Reviuing of Dead Bodies*: (whereof more hereafter) where alſo *among*, but *Aboue all other Things vnceſſantly Iſſuing*, *Ariſing*, *Shooting*, & *Springing forth*, in the higheſt ſtrain of the *Dayes voice*, is that *Ieſus*-*Root of Ieſſe*, *the Tree*, & *Water of Life*.

* *Prudentiam iudicavi Eructuare memoriã Suavitatis &c. Bern. Serm. in Nativit. Mar.* by occaſion of my Text.

[a] Vid. Act. 2. & Ioel. 2.

Again: Here is That that *Doth Begin*, That that *Takes Beginning*, and That that *Is Beginning to Another*.

How thē can he but be here, That is *the Beginning to All Other*? How can His *Birth* both *Temporall* and *Eternall*, but *Sprout out of* this fruitfull *Womb of the* Day, yea and *of the* * *Morning*, the *First* and *Chiefest part of the* Day: especially that *First* and *Chiefest Eternall* Birth of him, who is the *First*, and *Chiefest*, & *Æternall* Day?

* *Vid. Ps.* 110. 3.

When as here are so *Many Generations*, & *Corruptions*, *Generating the praise of his Incorruptible Generosity* & *Eternall Generation*: So much *Light* & *Night Issue*, as it were *Male & Female*, so much *Offspring of the* Day *and of the* Darkenesse, by *The spirit of God Mouing vpon the face of the Water* (Gen. 1. 1.) So many *spirits Flowing* from *the Father of All spirits*: So many *Beings Arising from the Fountaine of All* Being: So many things, that of themselues *Are not that they Are*, but in and through him, who of himselfe *Is that He Is*, and *Ever Is, and was, and shall be that* He *Is*: when as nothing *Is* without *Respect* of the *Diffusion of* His *Goodnesse*, without *Reference* to the *Raising of* His *power*, and without *Dependencie from* Him, *who Dependeth of no other but* Himselfe:

Because we may not place *Him* in any Other, wee must needes put him still in *the Predicament of* Relation *of his owne praises*.

Now (Right Worshipfull, and all alike well Beloved in Christ Iesus) let it not be tedious vnto you, a little more to make you acquainted; or else to renew your acquaintance, with the varietie of *Interpre-*

*ta-*

*tations* which may not yeeld vs some good matter of Exhortation and Instruction. As also, that it may the better appeare, that we range not beyond all authority in the things we speake vnto you: as the manner of some is, whose wit (whilest you are glad to bee tickled with it) outrunneth their discretion. (Νους γὰρ ἐπέχεσθε, as S. [b] *Paule* speaketh) *yee suffer them sweetly, it Delighteth you to heare them.* Yee ought also to heare *willingly the Dayes* Mercurian *Report*: אמר, their goodly & Godly *Eloquence*, whence [c] (saith *Avenarius*) *iquis* had his name: אמר, their *words*, their *words of Excellency*, their *pleasing words at wil*; whence *verbal* [d] *Homer*, as is likely, had this name. יורם לירם נביע אמר

Some vnderstand these words *Allegorically*; As if by *One Dayes telling another* were meant, that *Christ told his Apostles*: or, (as others haue) *Sapiens Sapienti, Sancti Sanctis, Electi Electis, Christiani Christianis*: and, vnder *the Nights Certifying*, *Iudei Iudeis* (That which together with *Iudei Christianis*, & *Christiani Iudeis*, might also be placed vnder the *Dayes Telling*, having all one *subiect* with the *Nights Certifying*.)

Of this sort are, *Asterius* (among the *Greeke Scholiasts*,) *Cassiodore*, *Bonaventure*, and others.

It is true indeed that *Christ* spake vnto his Apostles the Glory of God. For t'was that which he sought, & *not his owne glory*. And I would, Beloved, that the same minde were in you all, which was in *Christ Iesus*. I would *wise men vnto wise men*, *Saints vnto Saints*, *the Elect vnto the Elect*, *Christians vnto Christians*, *yea Christians vnto Iews*, *Iews vnto Christians*, each one vnto a-

[b] 2. Cor. 11. 19

[c] Sc. ab eius Radice, per inversionem.

[d] Sc. reducend. ad Orig. Hebr. potius quàm inde quod Cæcus fuerit, vt quidam putavêre. puto inde, quia ingenii, verborum, & rei poëticæ Choragus. Præ quo, & sine quo, cæteri poëtæ, imo & philosophi, sordent & cæcutiunt. Quem, inquit Velleius, (l. 1.) siquis cæcum genitum putat, omnibus sensibus orbus est. Tributum huic præconium, concione vltima; Christo asserituri postliminio redit, & Meritorum eius prædicationi inservit.

no-

nother did relate and recount, so as this Text beareth, the praise and honour of their GOD. I would not the stand against th' *Allegoricall* sense of these words, so much as now I doe: And that is no more, but by holding with them who haue stood for the *Litteral*. I deny not, but that both *the Golden Apple*, and *the Sylver Net wherein it is*, that is, (as some haue beene conceited) the *mysticall* and the *litteral* sense, would doe well together to set forth *The Dayes Report* in his richest colours (to speake improperly) of *Or* and *Argent*. For which purpose we also hereafter, if GOD will, shall choose out the purest of that *Gold*, to overlay the *Dayes Report* with * chiefest *ORnament*. But because the *silver* hath here lesse alay in it', and is more warrantable, then the *gold*, I therefore covet rather, especially at this time, to take part with them, who are enquested for the *Sylver* Sense.

a *Inter quos Rabbi Moses' ille Ægyptius vide Pet Galatin. de arcanis lib. 1. cap. 6.*

* Or, ornament of ornaments. vt Ezech. 16. 7. iuxta Heb.

These are not all of one minde neither. And yet not of so diverse, but that all their vnderstandings may stand wel together, and may concurre, for the making vp of a fuller and more plentifull sense: Or else each of them may well stande by it selfe, each one making a milder and more easie meaning by it selfe.

Three, yea foure (or more) litteral Expositions are past already. *Caietane* expounderh the whole verse thus: *In successu dierum & noctium generatur in nobis ex cœlestibus notitia: tum quia vna dies aut vna nox non sufficit: sed quod videtur vna nocte de astris, principium est ad sciendum in alia nocte: & quod visum est in vna estate, principium est ad sciendum in alia:* [illegible]

[illegible]. Et quod visum est in una Eclipsi, principium est ad sciendum in alia. Et sic de similibus cœli motibus, actionibus, & effectibus. One Day is not sufficient, but there must be more: One to tell another. By what is done such a day or such a night, or in such a time of the year, in such a yeare; we learn what may be done another the like Day, or Night, or in the same time of the yeare, another yeare. By what falleth out in one Eclips, wee gather what may befall in another Eclipse. And so is there bred in vs knowledge of the motions, operations, and effects of the heavenly bodies, even by One Dayes telling another. *One Day telleth another.*

So likewise *Lyra* vnderstandeth these words, of the variations of the Daies caused by the motions of the heavens. *Variatio dierum* (saith he) *secundum longitudinem & brevitatem, caliditatem & frigiditatem, & alias variationes quæ per motum cœli causantur, & secundum certas periodos reiterantur, ostendit potentiam & sapientiam motoris primi, scz.* DEI. The variation of the Dayes according to their length and shortnesse, lengthning and shortning, according to their heat and cold, and other such like variations, & diversities, caused by the motions of the heavens, & reiterated according to their certaine periods, Sheweth the Power, and wisdome of the First Mover, that is, of GOD. And in like sort *Munster* to haue vnderstood the words of my Text, will appeare in the second Generall part. *One Day telleth another.*

The Litterall sense that *Iansenius* bringeth of these words, besides the affinitie it hath with some already mentioned, inclineth much to that of *Dionysius Carthusia-*

*thusianus* : who entertaineth in these wordes, (that which well he may) a *Metonymie*: whereby *The Day* is said to doe that, which is done *in the day*; to *Tell* that, which is told in the day. Hence *Brentius* here translateth, *Singulis diebus annunciat verbum. The knowledge of God encreaseth dayly*, And (according to that last exposition, which the Ordinary glosse here bringeth [b]) *is both by Day & Night continued vnto all posteritie; The workes of* GOD, or *men by the workes of God, doe from Day to Day*, shew the Glory of his kingdome, and talke of his Power. So too *One Day telleth another*.

[b] *Viz. Quòd hæc doctrina diebus & noctibus continuatur vsq; ad posteros.*

*Rabbi Schlomohs* exposition is, (like to some before going) that every Day and every Night with their cōtinuall course and order, doe ioyne together in the celebration of the Power and wisedome of GOD. *One Day Telleth another*.

*Abraham Ezra* taketh the meaning of the words to be (the same which before yee heard out of *Buter* vpon the word תנו) That every day bringeth forth some new worke or other of the Almighties: Because every day, (and so every Night too) vttereth & discloseth some new matter, in which the power, wisdome, and goodnesse of GOD, is in a new maner, and after a peculiar sort made manifest.

[a] De Offic. lib. 1

*Quidam ad eas laudes, quas à patribus acceperunt, addunt aliquam suam*, saith *Cicero* [a]. So doth the *Day*, Beloued, even every Day, besides that which it receiueth of the precedent dayes, as of his Auncestors or Predecessors, *Add* still some new matter of his owne, whereby GODS name is magnified. As if *vix ea nostra voco*,

were

were his *motto*. Who saith, that that which was done yesterday, is done *To Day*? No more is that our doing, much lesse our deseruing, which others haue performed. *Let every man proue his own worke* (saith the Apostle [b]) *and then shall he haue reioycing in himselfe, and not in another.* Even as every Day hath something of his owne, something done *To Day*, whereby hee gladly sheweth forth Gods Glory, as all his Predecessors did. *One Day telleth another.*

[b] Gal. 6. 4, 5.

Of like meaning are these words, in the iudgement of some (who iudge not amisse neither) with that of the heathen mens (but whose it is, is not yet well determined) *Discipulus est prioris posterior dies. The later Day is the former Dayes scholler, or Disciple.* Hence *Bucer* here translateth, *Dies diem docet, One Day Teacheth another.*

*Omnis res anterior posteriori normam præministrauit*, saith *Tertullian*[c]. *Every fore-going thing prescribeth, is as it were a patterne, or a samplar, vnto that which followeth. Inquire of the former age*, saith *Iob. Iob. 8. 8.* And, *I haue considered the dayes of old* (saith *Dauid*) *& the yeares that are past. Psal. 77. 5. Inquire now of the Dayes that are past*, saith *Moses*, (Deu. 4. 32.) *which were before thee, since the Day that God created man vpō the earth, &c.* And *Deut. 32. 7. Remember the dayes of old:* (saith *Moses* too:) *consider the yeares of so many generations.* For, *One Day telleth another.*

[c] *Aduersus Marcionem. l. 2.*

To the full meaning and vnderstanding of which words, it is as true, and all as pertinent too, that *Prior dies posterioris est discipulus*, The former day is also the la-

ters dayes scholler, or disciple: *One Day telleth another.* The former day telleth the later, and the later the former. The first the *Chalde Translation* seemeth to mee to haue aimed at by their word of *Diminution.* The second also, by their word of *Addition.* And this later agreeably vnto that, which before yee heard out of *Bucer.* That the *Later Day telleth the former Day*, this the heathen men saw also, as well as they did the other. Hence is that of Æschylus [d] Χρόνος διδάσκει καὶ διδάσκων γηράσκει. *Time as it groweth older and older, so it will informe thee better, it will teach thee more and more.* And hence is that of Demea in Terence [e]: *Nunquam ita quisquam benè subductâ ratione ad vitam fuit; quin res, ætas, vsus semper aliquid apportet noui: aliquid moneat, vt illa quæ te scire credas, nescias: & quæ tibi patâris prima, in experiundo repudies.* This, especially if with the Apostle we preferre it to a higher sense, may well serue to allay the *puffe of knowledge in vs: 1. Cor. 8. 2. If any man thinketh that he knoweth any thing, hee knoweth nothing yet, as he ought to doe.* For, *One Day telleth another.*

d Προμ. 955

e Adelph. Act. 5 Scen. 4.

Finally, if yee will haue the full and whole meaning of these words together, according to their farthest bout and circumference, respecting especially *The Matter of the Dayes Report*: I must needes hold with [f] them, for this one place of holy Scripture, who avouched that every passage thereof was Seaventie manner of wayes to be interpreted. For I say not, that this place of holy Scripture may beare Interpretation seaventy manner of wayes; But, *seauenty times seauenty.* For *Every Day, Every way considered, telleth* eve-

f The Rabbins. See Bucers preface to the Psalms

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ry Day every way considered, the Ever-Ever-Ever-lasting Glory of the *Lord*. So hath, *One Day told another* ever since the beginning; So doth, so shall, so may *One Day tell another*, εἰς ἡμέραν ἡμέρᾳ, as S. *Peter* [a] speaketh, *for Euer and a Day, a Day of Evermore*, And I would it could be [a] more then for Evermore. *Amen.*

[a] 2 Pet. 3. 18. Ecclus 42. 21. He is from Everlasting to Everlasting. &, 39. 20, Hee seeth frō Everlasting to Everlasting. εἰς τὸν αἰῶνα τοῦ αἰῶνος, For Ever and Ever. Heb. 1, 8 Exod. 15 18. For Ever and Evertor, For Ever and yet longer, עד. Græc. ἕως τοῦ αἰῶνα καὶ ἔτι.

*To God the Father, the Sonne, and the Holy Ghost, three persons one God immortal, invisible, and only wise; even to God, who is that he is, Be rendred and ascribed all praise, honour, glory, power, maiestie, kingdome, and dominion, both now, and throughout all Eternity. Amen.*

# THE DAYES REPORT OF GODS GLORY.

## PSALM. 19. VERSE 2.

*One Day Telleth another, &c.*

IN theſe wordes (that which partly appeareth by that which heretofore hath beene ſaide on them, and that which is agreed vpon by all the beſt Expoſitors) there is contained a *Proſopopœia*, *Elegans Proſopopœia*, an elegant *Proſopopœia*, as *Iunius* & *Tremellius*, and others haue tearmed it. Part. 2.

*Hoc, Eructat verbum*, (ſaith *Theodoret* on my Text) *& Indicat ſcientiam, & Enarrant gloriam Dei; non animata* eſſe quæ videntur, docet: verùm eſt quædam Proſopopœia homines docens, ab his quæ videntur, ad opificem, qui minimè cernitur, pervenire, & illi hymnorum cantilenam afferre.* That is, *This ſame One Day telleth another*, and, *One Night certifieth another*, and, *The heauens declare the Glory of God, argueth not, the Heauens, the Dayes, or*

* As ſome haue thought *Hunc mundum animal eſſe. Cic in Timæo, & vid. Comentator. in Damaſcen. lib. 2. ortho. fidei, cap. 6. in fine.*

or the Nights, to be liuing * creatures indued with voice, Speech [a] and Language: But it is a kinde of Prosopopœia, whereby men are taught by the visible things of this world to be brought to the invisible Creatour of them, and so to bring and sing vnto him praise, Glory, & Thankesgiuing. Cæli & singuli dies eo Deum et eius opera prædicant, quòd nobis prædicandi materiam exhibent, saith Bucer: the heavens and the Dayes are therefore said to declare Gods Glory, to praise his Workes, and to publish the same one vnto another, because they yeeld vs matter of so doing. Singulis diebus adeoq; singulis momentis Deus manifesta sui testimonia edit; & eorum consideratione in cognitione Dei de die in diem proficimus, saith Gualter. Every day, yea and every moment God sheweth forth manifest tokens and testimonies of himselfe, by consideration whereof we are from Day to Day more and more furthered in the knowledge of God. Nec intelligas (saith Caietan) cœlos narrare & annunciare loquendo, sed materiam narrationis & annunciationis præbendo. We may not thinke that the heavens do declare, or that the dayes tell one another by speaking, but by ministring matter for speech and declaration. And (as Dionysius Carthusianus speaketh) Dicuntur cæli enarrare Gloriam Dei, sicut dicuntur benedicere Deo, eumq; laudare, videlicet quoniã præbent intuentibus occasionem atq; materiam contemplandi Creatoris potentiam, sapientiam, & perfectionem. The heavens (and so likewise the Day &

[a] Οἱ οὐρανοὶ δηγοῦνται δόξαν θεοῦ, ὑ φωνὴν αὐτοῖς ἀιδομένοις ἀκουομένην ἀφιέντες, &c. Damascen. Orthod. fid. lib. 2. cap. 6. in fine.

* Τὸ γὰρ δηλούμενον τὸ ὑπερέχον καὶ τὸ ῥῆμα τὸ παρ' ἡμέρας βυσόμενον, φωνὴ μὲν ἔναρθρος οὐκ ἔστιν, ὅτι, λαλίαι διὰ στόματος, &c: & paulò pòst: πλὴν ἄφωνον ἡ κλῖσιν εἰπὼν ὁ Δαβὶδ, (to wit, by reading that same οὐκ εἰσὶ λαλιαι, &c: interrogatiuely: of which he had there spoken before) ἀπέχρινεν ὅτι μήτε ἔμπειρος, μήτε λογικὴ, καὶ τὸ δεκτὸν τοῖς ἑλλήνων σοφοῖς. ζῶον γὰρ εἶναι φασὶν ἐν τῷ σφαίρᾳ τὸν κόσμον. ζῶα δὲ ὁμοίως καὶ τὰ μέρη ἐξ ὧν συμπληροῦται. Athanasius in Fragment. Commentar. in Psal. ex Niceta.

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*the Night*) *are said to declare the Glory of God, in that sense that they are said to blesse the Lord, and to praise his name: to wit, because they furnish their spectatours with matter and occasion of contemplating the power, wisdome, and perfection of their Creatour.* According to that of *Isay* (*Isa.40.26.*) *Lift vp your eies on high, and behold who hath created these things.* Finally this *One Dayes telling to another*, is like vnto that in the 12 of *Iob.v.7,8. Aske now the beasts, and they shall teach thee: and the fowles of the heaven, and they shall tell thee: or speake to the earth, & it shall shew thee: or the fishes of the sea, and they shall declare vnto thee. Thee*, and, *vnto Thee.*

So it is indeed; vnto Men, for Mans sake, for his Learning, *ad hominum vtilitatem, for Mans Profit*, as *Theodoret* here speaketh, that one day telleth another. *Illi audiunt tanquam verbum eructuatum*, (saith S. Austin) *illi tanquam scientiam annuntiatam. Quod enim ructuatur, præsentibus ructuatur: They* (that is, *men*) *doe heare as it were a word, and as it were knowledge vttered vnto them. for looke what is vttered, is vttered vnto them in their owne persons. One day* inciteth vs by one thing, another by another, as anone yee shall heare out of *Munster*. The noise that they make is like the voice of a cryer vnto Vs, like an *Oyes* wherby Our hearing is required. Their sounding and resounding, their ἦχος & παλήχησις is a catechising vnto vs. In the 145. Psalme, whē the Prophet *David* had said, *All thy workes praise thee, O Lord &c. They shew the mightinesse of thy kingdome, & talke of thy power*; he addeth immediatly (the end thereof) *That thy power, thy glory, and mightinesse of thy king-*

*done, might be knowne vnto men*, v. 10, 11, 12. And how ever it be of that that is done; sure we are, that what *is written is written for our learning*. Rom 15. 4.

Let vs therefore obserue for our instruction, that which was last spoken of the Dayes *Speaking*: *The Maner of it*; how that it is but by a *Prosopopœia*. And it may well teach vs our dutie. Vs, Men & Women, who only were made to be the speech-sounding letters in the whole Alphabet of the Creation. For (alas) the Day indeed soundeth Gods prayses; But how doth it sound them? Truely, wee must lend a figure to that sounding speech and speaking sound, or else it will bee neither sound nor speech. Only we, wee men and women, can truely and properly speake Gods praises, if we will. We only haue speech and language, and haue it only to that purpose. Our Tongue and Speech are our only *apparant *Glory* aboue other creatures; whence כבוד (*Cauod*) in *Hebrew* signifieth both *Glory* & *Toung*. As *P. Martyr* well noteth in his common place *of the Resurrection*, *sect. 28. Psal. 16. 9. Gen. 49. 6. my Glory*, that is, my Tongue. Or is it so rather, because our tongue should alwaies be sounding forth the Glory of God? of God, *who is our Glory*, *Ier. 2. 11.* And, *Let him that glorieth* (ὁ καυχώμενος) *glory in the Lord. 1. Cor. 1. 31.*

And yet see, whether the *Day* be not more forward in sounding forth, & speaking the praises of our God, yea evē vnto vs our selues, then are we: which should be the only speakers in this lower house of the Parliament of Gods praises. For, heare what the Prophet *David* saith in the next verse vnto my Text, according

*Quia licet humana dignitas ab anima rationali pendeat, ea tamen cùm sit inuisibilis, nulla quâpiam aliâ re magis cognoscitur, quàm oratione. P. Martyr ibid.

*Vid. Postel. De Originibus. fac.* 1 See also the Last Sermon: where, of one Dayes telling a word] or, Speech.]

ding vnto moſt Tranſlations: *There is neither ſpeech nor language, but their voices are heard among them.* And in the next to that: *Their ſound is gone out into all lands and their words into the ends of the world.* And as *Iunius* and *Tremellius* haue very well tranſlated the former verſe, *Non eſt ſermo, neq; verba eis; & ſine his intelligitur vox eorum. They haue neither ſpeech nor words, and yet is their voice very intelligible.* According to that of S. *Chryſoſtome* (vpon that, *The heauens declare the glory of God*) Πῶς εἰπέμοι διηγοῦνται; φωνὴν μὲν ἔχουσι, γλῶτταν δὲ οὐκ ἔχουσι, πῶς οὖν διηγοῦνται; διὰ τῆς ὄψεως αὐτῶν. *&c. Tell me, how doe they declare the Glory of* GOD? *They haue no voice, they are not poſſeſt of any mouth, & tongue they haue none at all. How then doe they declare the Glory of* GOD? *By their ſight*, ſaith he. And afterwardes he declareth, how διὰ τῆς ὄψεως: to wit, διὰ ὄψεως εἰς τὴν διάνοιαν ἐμπίπτει καὶ ἀναλίσκεται. *By our ſeeing of them we fall to thinking, to conſidering of them, to vnderſtanding this and that out of them.* And that, whē we behold ſuch beautifull creatures as are the heauens, & the Dayes of heauen: whē we ſee in the one τὸ κάλλος, τὸ μέγεθος, τὸ ὕψος, τὴν θέσιν, τὸ σχῆμα, τὸ πρὸς τοσοῦτον χρόνον διαμένειν. *Such Beautie, ſuch Greatneſſe, ſuch Height, ſuch Site and poſition, ſuch Frame and Faſhion, ſo ſufficient ſo long time to endure.* In the other, ἕτερα οὐκ ἐλάττονα τούτων, τὴν ἁρμονίαν, τὴν τάξιν, τὴν ἀνεπίληπτον ἀναλογίαν, *other things as great as thoſe, ſuch Conſonancie and Modulation, ſuch Order and Moderation, ſo Exact and Curious:* We ſhould προσκυνεῖν τὸν ποιήσαντα τοσοῦτον καλὸν ὅπλον καὶ περίδοξον. *Adore and worſhip him, who hath made them ſuch faire and beautifull bodies, paſſing not only our per-*

*fect vnderſtanding, but even our conceits capacitie.* For if we only looke and gaze on them, though to the ende of the *Horizon*: if wee onely note every *Horoſcope*, and not apply ſuch admirable ſights to their right ende & vſe, his Glory, who hath exhibited them vnto vs, what great matter, *quid tanto hiatu dignum*, haue wee done? Even as little children, who when they ſhould learne their leſſons, doe nothing but looke vpon the painted babery of their bookes: being loth to bee guiltie of more learning, then is the gilt of the cover, or the leaues; and skilling no more of the Text, then the Text hand letters come vnto; Laſtly, getting no more fruit of all their ſchooling, then is vpon the fig tree in the end of their Accidence.

If either Sight or Hearing, or both of them together may ought profite vs in knowledge: we haue not wanted either of the *Heavens*, or of the *Day* or of the *Night*, ſufficient information. Τοιοῦτος ἀυτῶν ὁ φθόγγος ἐστιν, ὥστε διὰ πάντων ἀνθρώπων ἀκούεσθαι, καὶ οὐχὶ τὸ οὐρανοῦ μόνον, ἀλλὰ καὶ τὴν ἡμέρας καὶ τὴν νυκτὸς. *Such is their ſound, that it may be heard of all men: nor only ſuch is the heavens ſound, but ſuch is the ſound of the Day & of the Night alſo.* For they doe ἐκπλήττειν τοὺς ἀκροατὰς, *ring lowd in their eares that ſee them, ſtunne and aſtoniſh their beholders*: whileſt ἡ ὄψις αὐτῶν φωνὴν σαλπιγγος λαμπροτέραν ἀφίησι. *Their ſight, or ſightlineſſe, ſendeth forth a voice more ſhrill then any trumpet*, as S. *Chryſoſtome* ſpeaketh. yea ſo farforth, as that the very *inviſible things of God** *are made manifeſt vnto mē* by this their ſpeech, their voice, their words. As ſhall farther be declared, when we ſhall come to ſpeak of

* Rom. 1. 20.

the

the *Matter* of their ſpeech.

Now I would to God we that haue voices did as much as theſe doe, that haue no voices; & our words were as theſe their words, which yet are no words. I would their φθόγγος did not put our φθογγὴ downe. For ſo neerely in the Greeke doth their *ſound* imitate our *voice*, & ſo far indeeed doth their τὸ * φθέγγεσθαι exceede and ſurmount ours; a thing, I ſay not in reaſon, but in reaſoning abſurd, that both *Kindes* ſhould not equally participate their *Genus*. The *Dayes*, though they haue not φωνὴν (*voice*) properly as we haue, yet haue they διαφωνίαν, ἐμφωνίαν, συμφωνίαν. (*Diſcords, Shrilneſſe, Harmony*) *Clemens Alexandrinus* * hath ſuted them all three in one ſentence: Καὶ τῶν στοιχείων τὴν διαφωνίαν εἰς τάξιν ἐνέτεινεν ἐμφωνίας, ἵνα δὴ ὅλος ἄκοσμος ἁρμονίαν γένηται. *The diſagreeing* (or, *iarring*) *Elements hath God by the ſtroke* (or *touch*) *of his hand reduced into an orderly lowdneſſe* (or *ſhrill tuneablenes*:) *that ſo, by an harmonicall conſent in ſundry tunes, the whole world might make him* * *melodie*.

* Which ſignifieth indifferently either *Sounding*, or *Speaking*.

* Clem. Alex. Strom. 2

* See that which hereafter in this Sermon is in the Margent noted out of Auſtin, de civit. Dei, lib. 11. cap. 18.

Firſt the Daies are indeed Different in their ſounds. Ἄλλοτε μὲν ῥα τέλει ἐπιέμεν, ἄλλοτε μήτηρ, ſaith *Heſiod*. *One Day is as a mother, another as a ſtepmother vnto man*. For when man would needes know evill, as well as good: no marveile, if he reapt fruit accordingly; To know the evill Day, what it meant, as well as the good Day: the Day of death, as well as the Day of life, the Day of damnation, if he take not heed, as well as the Day of ſalvation. What then, Beloved? but that *therefore yee walke circumſpectly, not as fooles, but as wiſe, redeeming the time: becauſe the dayes are evill*. Epheſ. 5. 15, 16. And

*Omnia Dies, omnis Hora, quàm nihil ſit, mus oſtendit, & aliquo argumento recenti admonet fragilitatis oblitos. Senec. epiſt. 101. in initio.*

that good Dayes follow good deedes, evill Dayes evill deeds, is not to be doubted. For, *If any man long after life & to see good dayes, let him refraine his tongue frō evill, and his lips that they speake no guile: Let him eschew evill, and doe good: Let him seeke peace, and follow after it, &c.* as both the Prophet *David*, and th' Apostle haue spoken.

a Psal 34. 12, 13, 14, 15. & 1. Pet 3. 10. 11, 12, 13.

*One Day telleth another. Non habet officium Lucifer omnis idē*, saith the Poët *: *Every Day hath not the same office, serues not altogether for the same purpose.* And as *Solomon* saith (Prov. 27. 1.) *Thou knowest not what a Day may bring forth.* The yeere is like vnto a pleasant fielde or garden in which are set the Dayes like vnto diverse pleasant plants or fine flowres, each one having his severall sweet smell and savour. *Aliter olet flos vuæ, aliter flos oliuæ, aliter flos rosæ, aliter flos lilij, aliter flos violæ, aliter redolet spica, &c.* as elegantly saith S. *Gregory*, in his fifth homily vpon *Ezechiel*. *The rose * hath his proper sweet smell by it selfe: the lily * by it selfe, the violet by it selfe, the pinke by it selfe, the gillyflower by it selfe, the carnation by it selfe*, and so of the rest: So every Day hath his severall temper and temperature, whether it be of First or Second, Actiue or Passiue, certaine of most rare qualities: most certainely, of most rare accidents: whereby it smelleth sweetly vnto Gods Glory. *One Day* inciteth and inviteth vs by wholesome raine, another by faire and dry weather: one by frost, another by snow: one by hot, another by cold weather: one by calme and milde weather, another by stormes of haile, by lightning and by thunder: as in effect *Munster*

* Ovid. de Fastis, immediatly before that heretofore cited, *Ille Nefastus erit, &c.*

* Vid Eccles. 39, 13, 14.

ſter hath very well noted on my Text *. But becauſe this hath heretofore beene touched by me in the firſt generall part, I will beare of (if ſo you will beare with me) another way. The Church of *Chriſt* is alſo likened vnto ſuch a garden or field as laſt I ſpake of. For ſo S. *Gregory* vnderſtādeth that, Gen. 27. 27. Which is there ſpoken by *Iſaac* vnto *Iacob* in bleſſing of him, *Beholde the ſmell of my ſonne is as the ſmel of a field which the Lord hath bleſſed.* And Cant. 4. 12. The Church is called *a garden incloſed.*

* *Vid. Eccluſ* 42. v. 24 & 25

The variety of ſweete and good ſmels in ſo goodly a garden what are they? *Bonus odor Chriſti eſt prædicatio veritatis. The ſweet ſavour of Chriſt, is the preaching of the truth,* ſaith S. *Auſtin.* And *Thankes be vnto God,* (ſay we with S. Paule) *which alwaies maketh vs to triumph in Chriſt, and maketh manifeſt the ſavour of his knowledge by vs in every place. For we are vnto God the ſweete ſavour of Chriſt, &c.* 2. Cor. 2. 14. 15. O, ſaith *Auſtin* by occaſion of thoſe words, *Felices qui bono odore vivunt, Quid autē infelicius illis qui bono odore moriuntur? Happy are they which liue by ſuch a ſweet ſmell: But what more vnhappy then thoſe, whom ſuch a ſweet ſmell killeth?* Yes; they are more vnhappy, which die with *Variety* of good ſmels. Who, when *Chriſt* is preached by ſo many of vs, after ſo many diverſe manners of preaching, (as partly the Dayes Emphony ſhall declare) yet it is vnto them *The ſavour of death vnto death*, and *not the ſavour of life vnto life*; And that for want of the *Grace of Gods Holy Spirit to Blow vpon them* (Cant. 4. 16.) that ſo that other *ſweet* and *good ſmell* and *ſauour of Chriſt*, thoſe

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† 2. Cor. 2. 14. 15.

thoſe

those *Fragrant* and *Odoriferous Spices*, to wit, *The practise of vertue*, and *the True Worship of God, may Flow out*. *Aromata nempe Adoramenta delectabilia sunt, &c.* (saith one) *True Adoration is Aromaticall Delight: & there is no smell to the spirituall smelling more delectable in this life, then of Vertues Flowers*. But to recover me to the Dayes Diaphony againe; it is but *Discors Concordia*. They all agree in the shewing forth of his Glory, and giving vs good instructions. Such like discords hath he knowne, whoever---*tentavit pollice chordas*,

* Sim. de cass. in 4or Evang. l. 13. Sect. sed Christus.

Ovid. Met. lib. 19.

*Et sensit varios, quamvis diuersa sonarent*,

*Concordare modos*. Such like discords hath the Apostle S. *Paul* exhorted vs vnto, whē he would haue one to draw one way, another, another way, for the more glorious building vp of the Church of Christ. But how is that? some to hold of *Paul*, some of *Apollos*? or that there should be *strife, envying, wrath, contentions, backbitings, whisperings, swellings, & discord*, or *tumultuousnes* (ἀκαταστασίαι)? 2. *Cor*. 12. 20. No, no, Beloued; but every man to follow diligently his owne vocatiō, to doe his owne businesse with singlenesse of heart, and synceritie: according to the diversities of *gifts which we haue according to the grace that is giuen vs*. As there at large, by the similitude of diverse members in one body, and *diuersities of offices of the members*, the Apostle hath declared.

A second kind of diphonie required in vs, is: That wee should not be vnequally yoked, as the Apostle speaketh, 2. *Cor*. 6 14. *Haue no fellowship with the vnfruitfull workes of darknesse, but euen reproue them rather*, E-

*phes*.

*phes.5.11. The Day*, Beloued, hath no commerce or cõfetẽce with the Night, but with the Day. For, *One Day telleth another.* So if wee, that are *children of the Day*, (*1.Thess.5.5.*) haue any communion, or communication with, or about night-matters, a great chance but *the Day shall declare it. 1.Cor.3.13.* for, *One Day telleth another.*

A third kind of Diphony there is, that which S. *Bernard*[a] hath: *vt dissentias tecum, vt tibimet adverseris, vt gravi & vigili luctatu ipse contra teipsum infatigabiliter præsteris: postremò, vt valefacias inveteratæ cõsuetudini, innatæq; affectioni. For a man to dissent from himselfe, to oppose himselfe against himselfe, to striue and struggle earnestly, and vigilantly with himselfe, to bee infatigable in so encountering with himselfe,* Finally, *to cassheere his inveterated evill customes, and his inbred affections.*

[a] *Super Cantic. serm. 85.*

This contrarying and contradicting of one selfe, is in some sort to be seene in that which *One Day telleth another.* For *Contradictories*, though not at the same time; yet the same Day, and in divers respects, they may be true. And many times the very same Day reporteth things that are cleane contrary. Witnesse, sorrow & heavines, at the death of our late Queene: ioy and heavenlinesse, at the raigne of our gratious Soveraigne; And all this in one Day: or else, *heavinesse continuing for a night, ioy came in the morning.* One day so much differing from it selfe, to teach vs one day to become new men. *One Day Telleth another.*

Secondly, the daies are λαμπραι, *shrill and sounding,*

as already yee haue heard. But here we may heare the dutie both of Priest and People. The first I beseech by the things which now they see, and *quæ sunt oculis subiecta fidelibus*: by the example of the Day, which now they cãnot choose but eie, vnlesse they shut their eyes of purpose, that they would bee still more and more ἄμφωτοι. Too raw, too young yet to speake, & to shew a mans selfe in such an assebly. If the Day should so say of it selfe, wee had missed of his light in this Assembly. And if it should stay vntill it came to ripenesse of yeares, yea or of dayes: it would never come vnto vs, we should never see it. for, lo, to morrow it is gone. His voice doth not serue him to preach. So it seemes. And yet it is as good as the Dayes voice, if there bee any comparison betwixt them. For the Day (as yee haue heard) hath indeed no voice at all: and yet in the preaching and predicating of GOD'S praises it hath a shriller voice then any trumpet, as hath beene told you out of S. *Chrysostome. Behold I cannot speake for I am a child*: would not serue the Prophet *Ieremiahs* turne. Nor here will it serue the Dayes turne, or excuse it for not telling forth GODS glory, because it hath no voice to tell it withall. *One Day Telleth another*.

Ierem. 1.

The People also are here taught to preach GODS Glory, & *the congregation to talke of his praise*. For who made the Day a Deacon, or a Priest? or else who ever gaue him Letters of Orders? yet is he still a preaching vnto vs the Glory of GOD, that placed him in such an order. Ought not we much rather to bee alwaies telling of his praise, who hath made vs of an higher Order

der then the Day, and of an higher calling to call vpon him.

And this is the rather spokē, because of some, who, because they are not in Orders, care not how disorderly they liue: and because they are not Priests, care not how prophanely: because they are of the Laitie, care not how lewdly they cary themselues in wordes and workes and conversation. Forgetting all the while their *Spirituall Priesthood, Rev. 1. 6. Rom. 12. 1.* their *Holy Priesthood, 1. Pet. 2. 5.* As if that required neither holynesse of them, nor fruits of the spirit. *Iustus quisq; etiam viuēdo loquitur. Every good man speaketh & preacheth by his Good Life:* saith S. *Gregory.* And that this is the best kind of speaking and of preaching, and that which giveth all laudable act and perfection therevnto, either in Priest or People, S. *Austin (De Doctrina Christiana, lib. 4 cap. 28, & 29)* hath at large declared. Where amongst other things, *Si autē ne hoc quidem potest*, saith he, *ita conversetur, vt non solùm præmium sibi comparet, sed etiam præbeat alijs exemplum, & sit ei quasi copia dicēdi forma viuendi.* If it be so with a man, that he cannot be a preacher, for that he wants both wisdome and eloquence of speech; (for so S. Austin determineth of it) Then let him, yea he must bee a preacher in conversation and holinesse of life. Let his holy and orderly living serue him insteed of holy Orders, his formal cariage and demeanure serue him insteed of a concionatory speech most eloquently performed. And this kind of speaking & of preaching Gods Glory (wherevnto all, both Priest and People, are liable) commeth

*Omnes iusti Sacerdotalem habent ordinem. Irenęus lib. 4. cap. 20. Greg. Mag.*

neereſt of all to the *Dayes telling one another* in this place, which is by the due obſerving of the ordinance of the Dayes and Nights and Heavens Ordinary.

*One Day telleth another.* The third and laſt is, the Dayes συμφωνία, the Daies Harmonie. Καθάπερ γάρ τινες ἀδελφαὶ τὸν πατρῷον διανεμάμεναι κλῆρον μετὰ πολλῆς ἀλλήλαις ἐμπεδοῦσιν, οὐδὲ τὸ ψιλὸν ἀλλήλαις ἐπηρεάζουσιν· οὕτω δὴ καὶ ἡμέρα, καὶ νὺξ μετὰ ἀκριβείας πάσης τὸν ἑκατέρας ἐν ἰσονομίᾳ πολλῇ διανέμουσι, &c. As excellently ſaith S. *Chryſoſtome* [b] by occaſion of the words of my Text. *For like* as ſiſters dividing their fathers inheritance betwixt them, doe it with great good loue and liking on each part, they take their owne lot contentedly, neither of them intruding vpon the others right: So the Day and the Night haue the yeare parted evenly betwixt them, with as great equalitie and equabilitie.* Which may wel teach vs to agree better then we doe. We goe to law, we wrangle, we brabble, wee cavill and fall out about ſmall matters: whilſt the Day with the Night, one day with another, never yet was at ſtrife and variance, never iarred about matters of as great moment as concerneth their whole eſtate, and as neceſſary as *Light* and *Darkneſſe*, *Day* and *Night*.

[b] ὁμιλ. ϑ'. *ad popul. Antioch.*

* See that next in the Margent cited out of Theodoret, de provident. Serm. 1. ἀσύμφωνοι γοῦν εἰσὶ πρὸς ἀλλήλους, ἀπαλύουσι. Act. 28. 25.

*One Day telleth another.* Here too (in S. *Chryſoſtomes* vnderſtanding) is a leſſon for the covetous carle. ἀκούσατε τούτων (ſaith he) οἱ πλεονέκται καὶ τῆς ἀλλοτρίου ἐπιθυμηταί· μιμήσασθε ἡμέρας καὶ νυκτὸς τὸ ἰσότιμον. *Heare yee this yee covetous, and greedy of other mens money: imitate the Day and Nights equalitie & equabilitie.* The Day pilleth not or polleth, it taketh nothing from his fellow, but giveth him rather, that which he hath to giue. For

*One Day telleth another.* It

It fareth with the Dayes in the yeere, as they say it doth with fruitfull trees and plants in some places of *Barbary*: where they plant vnder the Date tree, the Olive tree: vnder the Olive, the figge tree: vnder that the Pomegranate: vnder it, the Vine: vnder the Vine, they sow Wheat: and vnder Wheat, pulse: all prospering one vnder the others shadow, & yeelding their fruit the same yeere. So all the Dayes of the yeere are as it were planted one vnder the other, & one aboue the other: some are higher, some lower; and placed are they *Secundum sub & supra*, making vp as it were a whole Predicament of GODS praises. The predicating whereof is the fruit they all beare, they all beare the same yeere, whilest the one still prospereth & cōmeth vp vnder the Night and shadow of the other.

This may shew vnto vs our duty & condition. For we are all placed in this world, yea evē in this Realme, in like sort as the Dayes: one vnder another, one in higher, another in lower place: al vnder one *Summum Genus* as it were, one most noble Soveraigne. He is vnto vs, as the *Sunne* to the Dayes that be vnder him: (for *Gen. 1. 16. 18.* and *Psal. 136. 8. The Greater Light was made to rule the Day*) or, (to speake too little of him) he is as the date tree to those that be vnder him. He hath even the olive tree vnder him, the figge tree, and the vine. These three trees, *Iudg. 9.* wil teach vs that are Subiects our duties, evē as the daies of the yeare doe teach vs too. These seek not Superiority one over the other; but look in what place GOD hath set them, be it better or worse, higher or lower, formost or hinder-

most, That they keepe, & therein keepe the ordinances which God hath appointed them. τὸν ἰδιότυπον ἑκάστης ἡμέρας ὅρον, καὶ οὐδεμία τὸν ἑτέρας ἐξώθησεν, as saith S. *Chrysostome* vpon the words of my Text. *They (the Dayes) keepe themselues within their owne bounds and limits, and the one seeketh not to extrude the other.* Nay & he saith farther: ἀκουέτω δὲ ὁ πεφυσιωμένος καὶ μεγαλοφρονῶν, καὶ μὴ βουλόμενος τῇ μείζονι ἑτέρᾳ δεύτερος εἶναι· ἡ ἡμέρα τῇ νυκτὶ παραχωρεῖ, καὶ οὐκ ἐπιβαίνει τοῖς ἀλλοτρίοις· σὺ δὲ ἀεὶ τιμῆς ἀπολαύων, οὐκ ἀνέχῃ τοῖς ἀδελφοῖς μεταδιδούς. *Heare yee this, yee high-minded, and that are puffed vp, and who are loth to giue place, and yeld superiority vnto others, (or who having once gotten into office, are loth to leaue the same againe for others) The Day giveth place vnto the Night, & encroacheth not vpon that that ought not to bee his: But thou still having and taking the fruition of honour & preferment, canst not abide thy brother to haue & take part with thee.* The dayes they intend to *let their light shine, to shine vpon the earth. Gen. 17. to giue light vpon the earth. v. 15.* I would ye did intend nothing else, but to *let your light so shine before mē, that they seeing your good works, might glorifie your Father which is in heaven.* And I would yee did not rather striue for Superioritie, for higher places, and one to goe before another.

Mat 5. 16.

Hence are men now-adaies so prone to conspiracy treason, and rebellion: because they are so vnlike the Dayes of the yeare, whilst they cannot stay til it commeth to their turnes to be exalted. Yee may see by the example of the *Oline*, the *Fig-tree*, and the *Vine*, (Iudg. 9.) That they that beare good fruit indeed, wil not

haue a kingdome, that appertaineth not to them, no though it be offered them; but rather giue themselues to follow diligently that vocation, whereunto they are called: so seeking to glorifie God, yea and *to cheare him* too, by the fruit of good living, like vnto *the fatnesse of the Olive, the sweet and good fruit of the Fig-tree*, and the wine of the vine. But t'is the Bramble, or the Bryar, which beareth such bad fruit, who would advance himselfe aboue the trees, & would haue all *put their trust vnder his shadow*. As if his shadow were a fit & sufficient shelter for the highest *Cedars of Lebanon*.

Wherefore, Beloued, be yee not like vnto the scratching bramble, but to the good trees, that had rather liue vnder the shadow of another, and so bring forth fruite, not once a yeere only, but, like vnto the *Tree of Life in the Reuelation, every Moneth of the yeare*: yea *Every Day* of the yeare, *while it is called To Day*. Because so doth every seuerall Day of the yeare. *One Day Telleth another.*

Here also, if we consider the Dayes and the Nights too in *Relation* to their *Rulers* and *Gouernours*: we shal farther see how they *Relate Gods Glory*; whilest they afford excellent instructions, both for the *Rulers* & *Guides of* God's *people*, and also for the *People* themselues that are *Guided and Governed*.

For the first: they ought to be like vnto the *Rulers of the Day and of the Night*. They are, *The Lights in the Firmament of the Heaven; The Sunne, The Moone, & the Starres*. Their Office two-fold: *To Rule, & To Giue Light*. So by them *The Heauens Declare the Glory of God, & the* Gen. 3. & vid. Ier. 31. 35.

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*Firmament sheweth his Handy worke.* So also by *Kings & Rulers*, whilest they are full of the *Light of Knowledge*, and not only *Rule*, but *Give Light* too *vpon the Earth*; Their *High Seas* and *Seates of Honour*, their *Thrones & Chaires of Estate Declare the Glory of God*, and their *Commonwealths strong Firmament sheweth his Handy worke.* Whilest, I say, there is no *Day* or *Night*, no *Subiect* so *Darke* and *Ignorant*, but hath a* *wise and Learned Ruler*, and a *Iudge*, a *Guide*, a *Leader well Instructed*. Such a one as in his place and calling, being himselfe *Lightsome*, is very industrious *in Giuing Light* vnto his *Day-and-Night-Subiects* and *Inferiours*.

* *Vid Ps.* 2. 10.

Such a one as is, first & principally, Christ himselfe: who is τὸ τέλος, *The End and perfection of all Kingly Glory and Dominion*: who should be *First in their Intention*, that beare rule, yea and in their *Attention* too; as a perfect patterne and a most true *Rule* of well *Ruling*. Whose *Dominion* is from one end of the world vnto the other: Whose *Throne is Everlasting*: Whose *Scepter is a Scepter of Righteousnesse*: Who is that *Sunne of Righteousnes*, to whom in a *Mysticall Sense* the 5. and 6. verses of this *Psalme* are most sutable: and in Whom, as hereafter shall be shewed, the *Glory of God* is most resplendent.

But vnder him, and though in our *Horizon Next & Immediatly*, yet a great way after him: Such a one as is our *King*, (not to flatter him, but that GOD may be more and more *Glorified by Him*, and he incited to *Run on*, in being *Next* and *Annexed* to him *in Giuing Light*, to whom in *Ruling* he is *Next*) who is like vnto

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*The Sunne* (in the 5th and 6th verses of this Psalme) *which commeth forth as a Bridegroome out of his chamber*] *Braue*, and *Chast*, and *vndefiled*. *And Reioyceth*] *in the Lord* * *hartily*, and in *the Statuts* * *of the Lord*, v. 8. *As a Giant or strong man*] whom nothing may put backe, or divert from his setled godly resolutions. *To Runne his Course*, or, *Race*] In the *way* * *of Gods Commandements*: from *one End of* Them, *vnto the other*: and therefore is *Temperate in All things* (1. Cor. 9. 25.) and that *for the Ioy that is set before him* (Heb. 12. 2.) *To obtaine a Crowne Incorruptible* (1. Cor. 9. 25.) and that same τὸ βραβεῖον, *most Braue and Royall Reward* of his well doing. For so *In keeping of thē there is Great Reward*, v. 11. And therefore too he may well be seene *to Runne*] as *Swiftly*, as he runnes *Gladly* and *willingly*: even *to Runne*] *All the world ouer in One Day*: having *a Care of All* his Subiects: and through his *zealous Heat*, coupled with *The Light of Knowledge*, finding out all that is amisse and repugnant to *Gods Glory*, and reforming it. And this not *One Day* only, but with *continuall perseueranse*, εἰς τὸ τέλος (Here the worthiest Title of a King) *vnto the Ende* b, vntill he come to him that is *The beginning and the End*, and *to the hight of Gods Glory through him*: And so: *From Day to Day, from One Day to another*, frō *Day Temporall* to *Day Eternall*: *One Day Telleth another*.]

Psal. 19. v. 5, 6
* Psal. 104. 34 & 105. 3. & Phil. 4. 4.
* Psal. 119. v. 14. V. 6.
* Psal. 119. v. 1, 2, 3, 4, 27, 32, 33, 35. Gen. 18. 19.
* Vid. Ps. 119. v. 6.
a 1. Cor. 9. 24. & Phil. 3. 14. V. 6.
b Psal. 119. sect. 5. v. 1.

Now likewise for the *People*: They may here learne and be admonished, not to attempt, speake, or imagin any *Evill against their Rulers and Superiors*: no more then doe the *Dayes* and the *Nights*; wherto their *Rulers* oppose no *virulines*, neither withstand they their

*Lights*, least they should stand in their own *Light*, and so be nothing else but *Darkenesse*. As it fareth with thē who by *Disobedience* to their *Guids* and *Governours*, & by plotting mischiefe against thē, seeke to extinguish their owne *Light*: as though being wearie of their *Old Eyes*, they would pluck them out, & so either see with the holes, or exchāge them for *New*. And being herein so vnlike to *Children of the Day*, as that they are not to be reckoned *Children of the Night*: whilst they entermeddle with such hideous and prodigeous *Workes of Darknes*, as are not to bee found in the *Blackest* and the *Darkest Night*.

Againe, the *People* are here taught, concerning their *Kings* and *Princes*, *Rulers* and *Leaders*, *Guides* and *Governours*: That though they be never so *Good*, never so well *Allied*, never so *Wise* & *Learned*, yea though they were *Gods Signet vpon his Right hand* (*Ier.22.24.*) yet they should not be *Proud* of thē, *Glory* in them, *Presume* on them, or *put* [a] *Trust or Confidence* in thē; much lesse *Adore* them, & giue away Gods Glory vnto them.

[a] Vid. Psalm. 146.2. & indc. 8, 118.8, 9. & 104, 29.

All which not we only of this *Land*, but *commonly All People* of the world are, and haue beene, faultie in. All which were more tolerable in the *Dayes & Nights*, then in any of vs all. For as much as their *Seducements* should be through greater *Enticements**. Their *Rulers* are in *Higher place*, more *Glorious*, more *Full of Light*, then ours: and if *Solomon in all his royaltie were not like vnto one of the Lilies of the Field*, much lesse vnto all the *lights of Heaven*. Theirs are situated in a *Firmament*, ours in *Infirmitie*. Theirs haue a kinde of *Everlasting*

* Vid Iob. 31 26, 27. Deut. 4.19.

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*permanencie: ours, as soone as *God taketh away their Breath they die, and are turned againe to their Earth*, and *to their Dust*. Their *Rulers* are of greater *Might* then ours. Witnesse, their *Motions*, *Influences*, and *Operations*; their *Oppositions*, and *Coniunctions*, their severall *Aspects*, & the like: whereby they are of so great force, both by *Sea* and *Land*, and in the *Aire*: being *Causers* also of *Generation*, and *Corruption*: shewing thereby the *Glory of the First Mover* and *Creator*, and his *Super-excellent Omnipotencie*. And yet for all this, *The Dayes* and *Nights* are not *Proud* of them, *Rely* not on them, *put no Affiance* in them or their *Alliance*, desert not their *Allegiance*, *Dutie*, and *Obedience* to their *Creatour*, & to the *Command of his Supremacie*, because of them: they *Glory* not in them, but in him that made them, & made them (*Day* and *Night*, *Light* and *Darknesse*) before such *Rulers* were set over them. They *worship not* the *Creatures*, but the *Creator*: finally they *Report* and *Declare* his *glory*, and not theirs: but so as theirs also redounderh ro his *glory*, who is *Blessed for ever*.

* Psal. 89. 35, 36. see more hereafter in this Sermon.

Consider next, Beloved, how that wee haue a longer time of continuance then hath the *Day*, & therefore haue more Time to *learne*. And yet wee see we haue so played the Truants, that we are come to Day to be taught our dutie towards God, yea & our Prince too, of an *Infant*, that is but a *Day* old. For *Angustissimum habet Dies gyrum*, saith *Seneca* [b]. *The Day hath but a narrow compasse*. The *Moneth* is of a far greater bout then he. The *Yeere*, like vnto one of the greater *Circles*, is of a greater circuit then they both. The

[b] Epist. 12.

[a] Arist. lib. 5. Animal.

*Day* in Longevity like vnto the ἐφήμερον [a], if this bee not rather like vnto the *Day*. The *Day* but a *Day old*: & yet it *addeth* some *knowledge* vnto the *Dayes of old*.

*Ostendent terris Hunc tantùm Fata, neq; vltrà*
*Esse sinent*. *It doth but peepe into the world, and but shew it selfe as it were vpon the stage: and yet maketh it a Great shew of Gods Glory,*
*Peepes vs Such Lecture of the Day,*
*Both as he comes, and flyes away:*
*Bides, but to bid the world Adieu,*
*And doe Dayes Duty to his* * *Dieu*.

* Or, God.

So that it may say with the Prophet *David*, *I haue more vnderstãding then my Teachers*, Psal. 119. Mem. v. 3. And in the next *verse, I am wiser then the Aged. Dayes should speak* (saith [a] he,) *and Multitude of Yeeres should teach wisdome*. But, what? So much *Wisdome in so Few yeeres? Few yeeres? Few Dayes. Few Dayes?* yea and *Few of* [b] *Dayes*. As few, and *of* as few, as *One*. And yet that *One* not so long as *One Day Naturall*. And that *One* can be no more then *Once*: once expired, can not be reiourned: once past his terme, can haue no returne. For what? *Verè ne potest esse Dies sapiùs qui semel fuit? Certè non potest*, saith the heathen [c] Orator. And yet for all that, so liberall is it of his little life, and short Time, to spend it to GODS *Glory*, and to mans behoofe, That (according to the *Italian* Proverbe) *Come la candela, fair' ben' a gli altri & male a mi stesso, Like the Candle, it burneth out it selfe, to giue Others Light*. Like the Candle, *of lesse Continuance* then those to whom it giueth Light.

[a] Iob. 32 7.
[b] Iob. 32 6. iuxta Heb.
[c] Cic. de Finib. lib. 2. iuxta finē

Yea & so as it were [d] Superstitiously liberall is the

Day:

*Day* of his *Little* and *short Breath* in this point of *Seruice*; That, *Gods Glory* being as it were an [d] *Aliph of vnion*, wherby All the *Dayes words* are loyned together in *One*, *the Day* consumeth it selfe in that *One-Continuall-All-Day-Long-Pronunciation*, & neuer Once taketh breath, till it hath yeelded vp the Ghost.

We are so farre off from bestowing our *Breath* vpon the *Continual pronunciation of Gods Glory*, and vpon the preserving of *vnity of words*; That we rather bestow it in *pronouncing* the contrary, and in *Disuniting of Things and persons*. Our Tongues, our Wits, our Spirits, & our Liues, which we ought rather to spend in *Keeping the vnity of the Spirit in the bond of peace* (Eph. 4 3.) are wasted to the dishonour of GOD, in making worse then *Superstitious Diuisions*, and *separations of Things that God hath ioined together*: yea and of *Religion* it selfe, vnder a pretence only of *Religion*, and of *Gods Glory*. This, and the like *Expence*, or *Misspending* rather; though it be of *Life* and *Breath* it selfe, vpon *Gods Glory*, and *Mans Good*, is but *Equiuocall*, and *Counterfeit*: Tis *Antichristian Scattering* (Luk. 11. 23.) 'Tis no true tingling of our Hearts through the heate of *Loue*, and therefore but a *Tinkling Cymball*. In sume, 'tis but *Hay and Stubble*, such as is *made manifest by the Dayes Declaration*, and *Reuealed by Fire*: but shall not abide the *Touch* of *This Dayes Declaration*, if ye put the togedher, & compare them, for likenesse: much lesse, of the *Last Dayes Declaration* and *Fiery Tryal*: when all *Declaring Dayes* shall Concurre, and concurring shall conspire to giue in most *Euident proofes* against vs;

[d] *Quidam ex Arabum Grammaticis dictiones, quotquot vi Aliph vnionis inuicem cohærent & contexuntur, duo spiritu omnes, etiamsi animam efflare oporteret, nimis superstitiose contendunt.*

1. Cor. 3. 12.

How blame-worthy we are, spēding so much *Breath indeede*, and so many *Dayes* as we doe, to spend it and them as we doe: to spend so *little*, and of It and Them to spend so little in the *Honour of God*, (*whose is the Day and the Night*, Psal. 74. 17. and *whose is the Spirit & the Breath*, Iob. 34. 14.[e]) and in the *Releeuing of our poore distressed Brethren*, a high point of *Gods Honour* too.

[d] Et vid. Iob. 12. 10. Zech. 12. 1. Gen. 2. 7 & Psal. 146. 1, 3. & 150. v. 6.

A high point is this of *Gods Honour*, *To haue Respect vnto Low Things*: A thing resembling *Gods Goodnesse*, a *Pleasing Sacrifice vnto him*, and to the *Dayly Offering* whereof *All Dayes & Nights*, together with their *Rulers*, doe invite vs. The one, like vnto the *King of Heavens Almoners*, *Disperse abroad*, and *giue Euery Day & Night* the *Light* of his *Beneficēce*. The other, like thākfull and kinde *Almesfolkes*, shew vnto vs *Men*, what *Every Day* and *Night* is given them.

The one and the other shew, and giue to vnderstand, That what they giue, and what is given them, is given vnto vs: That, what every *Day* and *Night* is giv̄, *All is* [a] *ours*: That we should imitate their *giving*, or rather the *perfection* of his *giuing*, who is *the* [b] *Father of Lights, from whom every good and perfect gift Descendeth*: *who* [c] *giueth vs Abundantly All things to Enioy*: who giveth vs *Every Day our* ἀφθονως ἐπιχορηγοῦντα.

[a] 1. Cor. 3, 21, 22.
[b] Iam. 1. 17.
[c] 1. Tim 6. 17.

Where is such *Dayly Bread*, as al the *Schollers* in the world cannot expresse All that is given vs with That *Bread*. *Bread*, with such an *Epithete*, as sheweth *Gods Glory* by the weakenesse of mans capacity; with such an *Adiection*, as noteth the weakenes of mans *Existence*: that he can no more continue *One Day* without *Gods*



*Juste-*

*sustenance*, then the *Adiective* can stand without the *Substantiue*, with such an *Adiunct*, as iointly intimateth vnto vs the *Knowledge, Wisdome, Power, & Goodnes of God*. Who *(knowing whereof we be made, and having a perfect Insight into our* [d] *substance yet being imperfect, and our Bones and Members being not hid from him, by whom Day by Day they were Fashioned, when as yet there was none of them)* is *Able* and *Vouchsafeth Day by Day* to giue vs *Our Bread*, so *Agreeable and Conducing to Our Nature*, & to the *Susteining of Our Substance*. Lastly, *Bread*] with such an *Addition* vnto *Gods glory* and *our good*, as that it containeth *All* that God giveth vnto vs, making for the one, or for the other, and far beyond all that we cā desire or deserue. Among the rest, *that Bread from Heaven* (Ioh. 6.) *Bread Supernaturall, Light-Bread, & Bread of Life: of life too Supernaturall & Everlasting*. *That Bread* that comprehendeth all the rest, that we can and can not comprehend. Which *our Heavenly Father giving vs, and having giuen for vs all: how shall he not with him also freely giue vs All things?*

[d] Psal. 139. 14, 15, 16.

Then *God giuing vs such Bread*, and that *Continually*: and we *Dayly praying vnto God to giue it to the poore* as well as to our selues: shall we, vnthankfully crossing the fulfilling of our owne desires, be *sparefull and Niggardish* of *our Bread*, in communicating it vnto *our Brethren? Our Brethren?* yea, or (if that be not enough) *in lending it backe againe vnto our Father?* Who if he giue vs All things *spiritnall* and *Temporall*, is he not worthy of the *lone* of Some *Temporall*? He that giveth to vs all *Bread*, and *light*, and *life* to eate it in, and hath

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promised to giue vs *Bread*, and *light*, and *life Eternall*?

And now it may bee we will brag of *giuing Bread* vnto the *poore*, and that perhaps *Every Day*. But then, Beloved, let vs remember the *Addition* that is annexed to *Our Bread* that *God* doth giue vs, as it were prescribing a Conditiō of *liberality* to our *giuing*. Without which, it is not *our Bread*, that is, such as is in *our Dayly prayer*, which wee giue. It is our *Coursest sorte of Bread*, when as *Ours* is the finest; The *Poorest*, when as *Ours* is the richest, and when as the *poorest* haue most neede of the richest; t'is Bread with *Tearmes of Diminution*, yea and sometimes of reproch and derogation, when as *Ours is* with most *liberall Addition*, with *Supererogation*, & without *Casting any mā in the Teeth*. This Learne, if not by *One Dayes Adding abundantly to another*, yet by *Our Dayly Breads Additiō*.

[a] Mat. 26. 11. Deut. 15. 11. *The Poore shall never cease* [a]; their *Righteousnes*, that relieue them, shall never cease: and therefore our *Liberalitie* towards them should never cease, so long as any Day or *Night* lasteth. *One Day vnto another Telleth* both the one, and the other. Yea & as though it were an especiall part of the *Dayes Office* so to doe, so each Day in and by his *light* doth still more and more present and tender to the view of our tender *Compassion*, the lamentable spectacles of our *Poore Afflicted Brethren*, that they may be succoured by vs, as wee are, or would be relieued by the Day, or any thing hee bringeth vs: and that *To Day*: that Hee the *present Day* may be *graced*, by GODS *being glorified*, by our *works of Charitie*, and *Plentifull Sowing to the Spirit*, In His little

Day

*Day-Time*. That so we may walke henceforth as *Children of the Day and of the Light*, following that which they as our *Fathers Tell* Vs, and consulting *Tell one another*, for our Good. That in any case we be no longer like vnto those *Eroci*, or *Wooers*, in * *Homer*; of whom even the very swine-heard *Eumeus*, that base peasant, could see to *Tell* and *Complaine* vnto *Vlysses*, That they wastfully and Immoderatly Spent all things both by *Day* and *Night*, and yet did not any *Day* or *Night* offer of their Spendings any Sacrifice vnto God.

* ὁδυσ. Ξ.

Ὅσσαι γὰρ νύκτες τε καὶ ἤματα ἐκ Διός εἰσιν, *for also many Dayes and Nights which come from* God. Let vs take heed, Beloved, least in like sort *Despising the Glory of* God, *who is our Glory*, (as it is in the Psalme) *we wander in vanitie, & follow after Lyes*. Take we heed of *Consuming on our lusts, of making provision for the Flesh to fulfill the Lusts thereof*, of any longer *wooing* of *the world*, *Flattering* of *the flesh*, *Making Suit to Hel*, & * cõmunicating, cõmuning or *being cummõ with the Divle*, & *Drinking of his* * *cup*. Such *wooing* wil proue to be our *woing*: Such *Rioting Prodicity*, our woefull *Reprobation*: Such *Sowing to the Flesh*, our *Reaping of Corruption*: Such *Suit*, our *Ever Chargeable Non-suiting* in and for the Court of *Heaven*: such *Communicating*, our Greatest *Excommunication*: Such *Drinking*, our *Drowning in perdition*. In a word, Such *Glory* wilbe *to our shame*: Such *Minding Earthly Things*, wil bring *Damnation* in the *End*; & the rather, because we so litle regard *Every Dayes Cõtinual Suit* vnto vs, & *Telling one another*, if not to the contrary, yet that it should be to the Contrary. *One Day Telleth another*.

* 1. Cor. 10. 20 κοινωνοὺς τῶν δαιμονίων γίνεσθαι.

* *Calix Dæmoniorum Crapula & Ebrietas est. Bernard. epist.* 2. See also there that which goeth before and followeth after.

S. *Chryſoſtome* (with whom *Theodoret* agreeth alſo) vnderſtandeth theſe wordes mainely and eſpecially of the Τάξις, εὐλαξία & εὐκρασία of the *Dayes*, & *Nights*, and *Houres* of them both. The Greek words are more emphatical, then that ſo many Engliſh may match them. For if I ſay, *Order*: it is too little; if *Comelineſſe*, or *Comely Order*: if *Goodly Moderation* or *Right Temperature*: all is too little. For iudge yee what the reſt may be, when as the leaſt of them al, Τάξις, is (according vnto [e] *Plato*) more then κόσμος, which is too much for any Engliſh word to anſwere.

[e] De Legib. 2.

This their Τάξις, εὐλαξία, & εὐκρασία, as it may be gathered out of that which out of S. *Chryſoſtome* and otherwiſe hath already beene alleaged: ſo it is farther expreſſed by S. *Chryſoſtome*, when he ſaith: Τίς οὐκ ἂν ἀθλίου καὶ παλαίστου εἴη, ὃς ὁρῶν τοσαύτην ὡρῶν εὐκρασίαν οὕτως ἀναρίθμητον, καὶ ἡμέρας καὶ νυκτὸς ἀδιάπλωτον τάξιν, &c. *Who is ſo vnbleſſed and retchleſſe, which ſeeing ſo great & ſo exact an Eucraſie in the Houres, and ſuch a ſtable and ſtedfaſt order of the Day and of the Night, &c.* And a little before: Τίς ἂν εἴποι τὴν τῶν ὡρῶν εὐλαξίαν, πῶς καὶ αὖ, καθάπερ παρθένοι τινὲς χορεύουσαι ἐν κύκλῳ μὴ πολλῆς τῆς εὐλαξίας, ἀλλήλαις διαδίδοσαι, καὶ κατὰ μικρὸν καὶ ἀθορύβως πρὸς ἑαυτὰς ἀμείβουσι διαβιβάζουσι τὰ πρωτεῖα διὰ τέλους; *What ſhould one ſpeak of the goodly Eutaxy of the Houres, how like maidens dancing in a round very handſomely & curiouſly they ſucceed one another, and by little and little, and without any ſtir in the world, the inmoſt convey themſelues vttermoſt, the formoſt hinder moſt and middlemoſt, doe all ſhift places one with another, and yet for all this doe never ſtand ſtill*, but doe ſtill ſtand in their iuſt diſtan-

* Quàm minimo ſonitu. Cic.
* Id quod medium eſt, tum primum ſit, tum poſtremum: poſtrema verò & prima media fiunt. Cic. in Timæo.

ces, *Et posita spatijs æqualibus horæ* *. Here that may be assumed, [a]*How beautifull are the feet of the which bring glad tidings? &c. How beautifull,* ὡραῖοι, *how bower-like?* And then are they faire and beautifull indeed. The same in effect hath *Theodoret* vpon my Text in these words (according to the Latin Translation) *Cùm nox atq; dies ad hominum vtilitatem crescant, atq; decrescant, cumq; à se invicem tempus mutuentur & rursus debitum sibi vltrò citròq; reddant, providentiam, quæ ipsis insit, ostendunt.* The Day and Night, so, as wee see, growing longer and shorter, increasing and decreasing; borrowing time one of another, and againe duly repaying one another what they borrowed, and all this too for mans behoofe, doe thereby shew the providence of God which is in them *. This ἀπαράλλακτον τάξιν, this *indissoluble order*, This vncessable interchangeable vnchangeable succession of the Day, and of the Night, God hath sufficiently declared vnto vs, *Gen.* 8. 22. saying: *Hereafter seed time & harvest, and cold and heat, and Summer and Winter, and Day and Night shall not cease, so long as the Earth remaineth.* And by his Prophet *Ieremy*, c. 33. v. 20. calling it there, *his Covenant of the Day and of the Night, that cannot be broken. If you can breake my covenant of the Day, and my covenant of the Night, that there should not bee Day, and Night in their season: Then may my covenant bee broken with David my servant* &c. And in the 25th verse, *If my covenant be not with Day and Night, and if I have not appointed the Order of heaven and earth, &c.* And *Ps.* 89. v. 29, 30. *My covenant shall stand fast with him. His seed also will I make to endure for ever: and his throne as*

* *Ovid. Met. l.* 2. *fab.* 1.

[a] Rom. 10. 15.

* Et sanè diem & noctem velut iisdem vicibus quasdam videri est, quæ temporis spatia ad hominum vsus invicem mutuantur, sumunt & iterum debita reddunt. &c. Theodoret. de provident. Ser. 2.

the Dayes of heaven, as the Dayes of heaven. And v. 37. His seed is like as the Sunne before me. And v. 38. It shall stand fast for euermore as the Moone: and as the faithfull witnesse in heauen. The faithfull witnesse. This faithfull witnesse witnesseth vnto vs our vnfaithfull witnessing of Gods Glory: This neuer broken couenant of the *Day* and of the *Night* teacheth vs to keepe the couenants of the *Lord* inviolable. *One Day Telleth another.*

Lastly, if the *Dayes* & *Nights* seeme not faire and beautifull enough of* themselues: looke we then on the *Nights* vicinity and vicissitude. For as by the neere adioining Darker Lights, or Windowes, which are in the Body of the Church, the great *Chancell-window-Light* is more conspicuous: as the *Light* & *Learning* of the *Priest*, matched with the *Ignorance* of the *people*, is in shew more eminent: and as the *Raven* approaching neere with his blacke opposition, marketh the plumage of the *Caystrian* Swanne to looke more white: So,

*L'architecte du monde ordonna qu'à leur tour*
*Le iour suiuist la nuict, la nuict suiuist le iour*;

as that Diuine* French Poet hath sweetly vttered. God, the great *Architect* of the world, hath appointed the *Day* and the *Night* still to follow in their turnes one immediatly after the other: to adde so much the greater grace and lustre to the cleere brightnesse of the *Day*, by being so meerely followed by the darke shadow of the *Night*. So, Beloued, if we looke vpon the foule inconveniences of ἀταξίαν & δυταξίαν (confuse disorder, and vnruly vntemperatnes)

* *Ordinem seculorum tanquã pulcherrimum carmen, etiam ex quibusdam quasi antithetis honestauit (Deus) & postea: Sicut ergo ista cõtraria contrariis opposita sermonis pulchritudinem reddunt: ita quibusdam non verbum, sed rerum eloquentia contrariorum oppositione seculi pulchritudo componitur.* Augustin. de ciuit. Dei. lib. 11. cap. 18.

* Sallust. in the first Day of the first weeke, verse 497. 498. *Tenebrarum lucisq; varietas, ipsam lucem nobis iucundiorem magisq; gratam reddit.* Theodoret de prouident. Serm. 1.

we

we shall finde the Dayes τάξιν, ἐυτάξιαν, & ἐυκοσμίαν to be more strict and necessary markes of our imitation; especially if S. Paule stand by, and give time with, πάντα εὐσχημόνως καὶ κατὰ τάξιν γινέσθω. *Let all things be done honestly with comelynesse, with decency, and in order* τάξιν, [a] τὰ hæc quàm alia, saith S. *Ambrose*: as well those things there expressed, as others things whatsoever. And τὰ reliqua, quæ apud eosdem nulla vel ratione vel ordine gerentur, castigat, saith *Athanasius* (according to the Latin Translation) *Th' Apostle there blameth not only the things there mentioned, but any thing whatsoever should be done by the against either reason or good order.* Then we must take heed how we walke ἀτάκτως, *inordinately*, as the same Apostle speaketh, 2 Thes. 3. 6. & that by the example of the Dayes, which in so [a] *good order* telleth another. *One Day telleth another.*

1 Cor. 14. 40

a Cant. 4. 2. like a flocke in good order.

Now to end in the same manner that I begun, with the Manner of the Dayes telling one another, & with their Harmony together: I beseech you let it not bee verified of the *Day* in respect of vs, which *Clemens* [b] *Alexandrinus* hath of the grashoppers in respect of *Eunomus*, ἦδον τῷ Θεῷ, τὸ παντόφθογγον ἐκεῖνο μέλος, τὸν Εὐνόμου βελτίονα νόμον. *They sung unto the Lord with God a better song and made him better melody by* [c] *wrought*, then did *Eunomus with all his skill and modulation.* So let not the *Dayes Harmony* being but in such *a Manner*, being but by wrought, exceede ours, who learne by the Book too; the word of *God*: yea and who haue the Law of *God* to teach vs too, *The vndefiled Law of God, converting the soule: The Testimony* (yea & the *Testament*) *of the Lord,*

[b] λόγ. προτρεπτ. πρὸς Ἕλληνας. *in initio.*

The Greek in alluding to the name of Eunomus, more elegant then the English.

[c] Or, a selfe-accorded song.

*which is sure, & giueth Wisdome vnto the simple: The Statutes of the Lord, which are right, and reioice the hart: The Commandement of the Lord which is pure, and giueth light vnto the eies: The Iudgements of the Lord, which are true and righteous altogether. More to be desired are they then gold, yea then much fine gold: sweeter also then hony & the hony combe. Moreover* [גַּם] *etiam, ouer & aboue* (that he is taught by the Booke of Nature, or, the Booke of the World) *by them is thy seruant taught: & in keeping of them there is great Reward.*

Teach vs them, and teach vs by them, and by the other, O *Lord God*, which teachest man knowledge; Teach vs, O *Lord*, how to keepe them: keepe thou that great Reward for vs, which by Thy keeping of them thou hast purchased for vs, O *Lord, our Strength, & our Redeemer.*

# THE DAYES REPORT OF GODS GLORY.

PSALM. 19. VERSE 2.

*One Day Telleth another*, or, *One Day telleth a word vnto another, &c.*

AT the first handling of these words (Right Worshipfull and all alike welbeloved in Christ Iesus) I proposed to your godly considerations 3. generall parts. The first was, the *Meaning* of the words: The second, the *Manner* of the Dayes speech: The third, the *Matter*, or, the *Subiect* of their speech. About the two first were spent the two first Sermons. Now remaineth, that, by GODS gracious assistance and your great good patience, the rest be taken vp by the *Matter*, or the *Subiect* of their speech. Part. 3.

The *Subiect* thē, if we take it more properly, is that which fooliſh *Io* in *Plato*,* soone confuted by wise *Socrates*, would haue to be the Subiect of his Rapsodian Art: & that which we falsly cal the Subiect of Logick, euē *Res Omnes*, *All Things*. Which Logitiās, like Sophisters, maintaine to be the End of Logicke. For thē *Res*

* *In Platonis Ione.*

*om-*

*Omnes*, *All Things*, beareth with them no other meaning then *Res Aliquæ*, *Some Things*. For so they expound their *Res Omnes*, to be *Rerum omnium conceptus qui primi conceptus, sive primæ notiones appellari solent*. And he should bee a mad fellow, that should take the conceipts or names of things to be All things, and so impiously collect, that more living things haue beene of mans making then of GOD: because in the second of *Genesis* man gaue the other living things their names, although GOD gaue them their formes, whence they had both to be, and to be named. And so it will proue in the end, that *Res Omnes*, *All things*, are not Logicks Subiect, no not any Thing at all is the Subiect thereof: vnlesse Logicke will be content to take things in conceipt, or *Names* insteed of things: as wont it is to be fed with Demonstrations, when as some other carieth away the Effects.

They must then leaue *Res Omnes*, *All things*, to be the Subiect of *Ones Dayes speech vnto another*, the Subiect of his Glory, who made *All things out of Nothing*, and by working on so barren a Subiect, gaue each Day as plentiful a Subiect to declare on, as all Things are.

And yet if we take the Subiect more improperlie, for the *End*; t'is but one thing, that is here the Subiect: even *The Glory of* GOD, that endlesse Ende wherefore all things are, and doe continue. This therefore is no *Adequate Subiect*, with which neither *All things*, nor *All Reports* can match in *Exequation*, much lesse can make any true *Exaggeration* therof, but only by a true

*An-*

*Antiphrasis*. This *Subiect* also (if we goe no farther then *The Booke of the world*, or, *The Dayes Grammar*) is the *Only Part*, or *Parts of Speech*, that the Day hath. As it were to teach vs, That all the parts of our Speech should bee so *declined* and *vndeclined*, in respect of Good and Euill, That they should at no time swerue, or Decline from Gods Glory. This the Grammar of the Scripture telleth vs too; That what soeuer we doe wee should doe all to the Glory of GOD: And, That Our Speech should be so seasoned, as that it may Minister Grace vnto the Hearers.

And here first I admonish all, who vndertake any Matter or Subiect to speake, or to write of, especially the *Poets* and *Criticks* of these dayes, to learne here of the Dayes, what Matter to treate & to write of. Especially, whereas they are not ignorãt, that *God hath created every man for his Glory, Esa.43.7.* And therefore not to imploy his wit, or weare out his time otherwise. What a shame then is it for Christiã Poets to choose vnto themselues no better Subiects then they doe, the most of them? in so much that t'is a shame even to name those things whereof they write. A great scandall, Beloued, to Christianitie, and a fowle eie-sore to those that are without. Happily (to make the best of it)

*Quicquid agunt homines, votum, timor, ira, voluptas,* Iuuen. Satyr.
*Gaudia, discursus, nostri farrago libelli est.*

But as for GOD and their Creatour, hee is as farre off from their Matter, as they are farre off from him: who notwithstanding, as *Theognis* saith, is to bee proposed to vs in our poetrie,

a Theogn. v. 33. Ἀλλ' αἰεὶ πρῶτόν τε καὶ ὕστατον, &c.

*and betweene both.* And here I cannot but commend vnto you, and to your imitation *Saluste Du Bartas*, a Poet aboue the ordinary levell of the world, for the choice of his subiect most rare and excellent, and such as is the Dayes Subiect here in my Text. Or else shall I rather commend vnto you our Prophet *David* here, who throughout this whole Booke of Psalmes maketh the praise and *glory* of GOD to be still the sugar-burden of his song: the inscription of the wholebooke being, *The Deciphering of Gods Praises.*

ספר תהלים

But where shall I find a Criticke, whom I may cõmend vnto you for the like? so like are they all vnto those, of whom it is said in the Psalm, 78. 33. *Their daies did he consume in vanity.* They waste their wits, & spend out their whole life time, many of thẽ, in vaine toyes and trifles. A worthy Subiect surely to treate of, whether it ought to be *Vergil* or *Virgil*; *Carthaginenses*, or *Carthaginenses*; *Preimus*, or *Primus*; *Intellego*, or *Intellego*: And in that verse of *Iuvenall* b,

b Satyr. 11.

*Qui Lacedæmonium pityſmate lubricat orbem:*

whether it be to read *pityſmate*, or *pygiſmate*, or *pityliſmate*, or *pedemate*, or *poppiſmate*, or *pyreiſmate*, or *pitetemate*. And a thousand such like phluaries, *foolish and vnlearned questions, which engender strife, envie, raylings, backbitings, evill surmisings, vaine disputations*, and which are *unprofitable and vaine*, as S. *Paul* c speaketh: nothing concerning any man, much lesse a Christian mans life, & as ill befitting his Discourse. Vnlesse they thinke that GOD hath placed them here in this world

c 1. Tim. 6. 4, 5. 2. Tim. 23. Tit. 3. 9.

for an end so vaine and frivolous; and not rather, with the Prophet *David*, *As long as they live to praise the Lord, & as long as they have any being to sing prayses unto our God; yea and always to bee talking of his worship, his Glory, his Praise, and wonderous Workes*; Psalm. 145. 5. This Glory of God to bee the Subiect of *One Dayes Speech unto another*; This Praise of his to be the price they all intend and consend for in all their conference, was every where pointed at in my former Sermons.

*One Day telleth another*, That which *One Generation* is said to tell another, yea and which all the workes of God are said to shew and to talke of in the 145. Psal. Where, v. 4. *One Generation shall praise thy workes unto another, and declare thy power*. And v. 10, 11, 12. *All thy workes prayse Thee, O Lord &c. They shew the Glory of thy Kingdome, and talke of thy power*. And looke what the *Heavens* are here said to declare in the first verse of this Psalme, *The Heavens declare the Glory of God*: and Psal. 97. 6. *The Heavens have declared his Righteousnes*: & what the *Firmament* is here said to shew, (v. 1.) *The Firmament sheweth his Handy worke*: Of that also is it here to be vnderstood, that *One Day Telleth another*.

So that, what for the infiniteneſſe of GODS *Glory* (for, *who can expresse the noble acts of the Lord, or shew forth all his praise?* Psal. 106. 2. And *The Lord is great and is not worthily be prayſed*. Psal. 96. 4. And, *The glorious Name of God exalteth above all thanksgiving and praise*. Nehe. 9. 5.) And what for the manifold *Workes of God* (*O Lord how manifold are thy Works?* Psal. 104. 24. evēn as manifold as *All Things* are:) I find my ſelfe in a narrow ſtreight,

whilst I haue vndertaken vnto you more then I can performe. *For so it is, that in lesse then an houre, I must tell you (if I should tell you all) what every Day telleth vnto every Day, every Houre vnto every Houre, yea every καιρὸν, every Moment of time, vnto every Moment. According to that which hath beene deliuered in the explicated *Meaning* of the words of my Text. And that were more (then to tell you the many & diuerse cõbinations * of each letter of all the Alphabets in the world, with each other letter: although wee should take the same letter as often in the same word, as it is possible. For more infinite are the *Things* themselues, the ° letters of the Alphabet of Gods *Glory*, (among which *All Dayes* and *Nights* too, like so many * *Sunne* and * *Moone-Letters*, must haue place) then are all the *Letters* of all the *words* of all the *Languages* in the world. *There is neither speech nor language where their voice is not heard*. Nay there is not any letter of any language in the world, but maketh one of the wordes of *Gods Glory*, and many words may be made of it to that purpose. And well wee may recount vnto you some one word, or some of the words, which *One Day telleth another*: but all the words we cannot, because we know not all the letters of this Alphabet. So that, when I labour to tell you every thing that *One Day telleth another*, it fareth with me, as sometimes it did, when I thought to haue numbred a great flocke of foule, residing vpon a great River: whilest I began to tell a great troope that were risen, there rose vp still more and more, even in the telling of them mingling them-

* Τοῖς γ', ὡς ἔοικεν ἐν ἑρμηνείαις ἑκάστοις ἑκάστων ἐπιλεγόμενα, as Dionys. speaketh, de Divi. nom. c. 2 p. Græc. 267. in fine.

* Vid. Clav sup. Ioan. de Satr. Mysc. cap. 1. pag. 34, 35, & 36. Edition. 4.

° Creatura literarum instar per ordinem, & congruentia sua dominum opificemq; suum significante & clamante. Athanas. contr. Gentil. fol. 216.

* Dividuntur Arabum Literæ in Solares & Lunares.

themselues so thicke together, and flying so fast one after another; that, what with their fast flying some one way, some another, every way a great cry, my memory and sight were so distracted, that my whole designe was broken of. For so, so many are the Dayes, so fast following one vpon the other, so diuersly shewing forth *Gods Glory*, so full fraught with the messages thereof, so abounding still more and more with matter of *Gods Glory*, even *Dum loquimur*, *whilest we speake vnto you*, and whilest they speake one vnto another: that it will be more then we shall be able to do in so short a time, to point at some two or three of those excellent Reports, whose wel appointed infiniteneſſe hath disappointed my farther, yea & well neere infinite intendments.

First therefore of the Glory of *God* in Generall, and then of some excellent Particulars therof: both being the matter of the Dayes Report, and the Subiect one way or other of their Speech.

The *Glory of God*, is that most absolute paragon of perfection, whereby he is truely ὑπερτελὴς καὶ ὑπερίδιος, (as *Damascen* speaketh) *superperfect, aboue, and before all perfection*; That Divine Excellency whereby he is superexcellent, eminent, aboue al things, yea aboue Excellencie it selfe, or any name that is *named*, *not in this world only but also in that that is to come*. Eph. 1. 21. That *infinite Sea of Essence*, as S. [b] *Basil* and [c] *Damascen* call it. Which also *Damascen* [d] elsewhere tearmeth ὑπερθεον, ὑπερθειον, & ὑπερθεότητα, *a Being beyond all Being, & a more then Divine Divinity*. Againe, 'tis cleped by [e] him ἀπε-

[a] *Qui enim pil. infinita perſequitur, & ſi non contingat alio quando, tamen proficit prodeundo Hilar. de Trinit. lib. 2.*

[b] *Adu. Eunom. lib. 1.*

[c] *De Orth. fid. lib. 1. cap. 12.*

[d] *Adv. Manic. Oppug. Orat. 1. p. 5.*

[e] *Ibid. Orat. 3. pag. 148.*

f Ephes. 1. 21. ἀρχὴν καὶ ἐξουσίαν καὶ δύναμιν καὶ κυριότητα, a Power above all power, as also speaketh the f Apostle; ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, farre above all power and Might. In a word, His Omnipotent, Infinite, and Eternall Being.

And this is proved by the enterchangeable putting of God himselfe, and of his Glory, for the same. As, Psal. 108. 5. Set vp thy selfe, (or, be Thou exalted) O God, above the Heavens, and thy Glory above all the Earth. But most evidently by the answere God gaue to Moses, Exod. 33. Where when Moses desired to see Gods Glory: no, saith God, Thou canst not see my face: for there shall no man see Me and liue. Where we are aduertised, that, as to see Gods Glory is to see God himselfe, so his Glory can be no more knowne, then can himselfe in his owne nature. This g τὴν φυσικὴν δόξαν αὐτοῦ, this naturall Glory of God, as others x of the Fathers and the Schoolemen, so also Damascen well saw; and saw also, that the Naturality thereof maketh a maine difference betwixt the Glory of God, and of other things, of the Creatour & the creature, where he h saith: Μόνος γὰρ ἐστὶ δεδοξασμένος, οὐκ ἔξ ἄλλου τινὸς ἔχων τὴν δόξαν, ἀλλ' αὐτὸς ὢν πάσης δόξης ἄϊδιος, καὶ πηγὴ δόξης ἀπαύστου. He only is truely Glorious, as not having his Glory frō any other, (as with vs, they say, Honor est in honorante; & Epictetus, in the first chapter of his Enchiridion, reckoneth Glory to be ἀλλότριον in respect of vs;) but Himselfe being the cause and fountaine of all Glory and Goodnesse.

This maketh the difference betwixt Gods Glory & others to be as great, as is betwixt an everlasting fountaine and one drop issuing thereout: yea and as is betwixt the nature of God himselfe, and the natures of other things.

Now

g Damascen. ad vers. imag. oppug. orat. 3

x Among whō Athanasius, in the place next hereafter cited out of him and Theophilus Antioch. who (lib. 1. ad Autolyc. c. 1.) saith of God, δόξα γὰρ ἐστὶν ἀχώρητος &c. where ἀχώρητος may as well signifie Inseparable, as Incomprehēsible.

h Damasc. vbi. supra.

Now when the Glory of *God* being in it selfe such, as cannot perfectly either be described or descryed by any man living, & such as none but the three persons of holy Trinity know what it is: (*He dwelling in the Light that none can attaine vnto.* 1. Tim. 6. 16. And it being in it selfe so true which *Zophar* speaketh, Iob. 11. 7. *Canst thou by searching finde out God? Canst thou finde out th' Almighty to his perfection?* And that too of *Eliu*, Iob. 37. 23. *The Almighty: we cannot finde him out.*) We may not think that the Glory of God is Totally, or Integrally declared by the Heavens and the Firmament, or that *One Day telleth* All This *Glory vnto another*. For that were rather to deifie the Dayes, the Heavens, & the Firmament, Then the *Deity* to be by them declared to be *glorious*.

c As Damasc. (cap. 1. lib. 1. orth. fid.) Basil. (adverss. Eunom. lib. 1) Dionys. Areopagit. &c. doe maintaine.

Therefore as *Moses* was permitted to see but parts, and that the *backe parts* too, of *Gods* Glory: so there is no creature, no not all the creatures in the world, that can declare more then part or parts of *Gods* Glory.

This here the Prophet *David* intimateth vnto vs. Who, when he had said, (*verse* 1.) *The Heavens declare the Glory of God*, for as much as he meant not the whole complete Glory of *God*, and for farther explication, hee afterwards insisteth on some particulars therof, saying: *The Firmament sheweth his Handy worke. One Day telleth a word vnto another*; And, *One Night Knowledge vnto another, &c.*

So the holy Spirit of *God* abundantly in the Scriptures speaking of *Gods* Glory, for our better apprehension thereof, and to apply himselfe to our capacities,

vseth

vseth to descend frō the Glory of God in Generall, or the naming thereof, to the setting forth & describing of it by some Particulars; such as are accoūted among men (through the shallow reach of our vnderstanding and iudgement) equivalent Synonymaes with *Glory*.

So the Glory of *God* is in the Scriptures explicated and varied by the names of *Maiesty*, *Kingdome*, *Excellencie*, a *Glorious Name*, *Righteousnesse*, *Mercy*, *Truth*, *Greatnesse*, *Power*, *Praise*, *Beauty*, *Light*, & such like. Yea and sometimes too, by *Gay Apparell*, and *Excellent Attire*. For in such things also are mē wont to place Glory. Hence saith the Scripture, [a] *He hath put on Glorious Apparell*. And, [b] *He is become exceeding Glorious, hee is cloathed with Maiesty and Glory*. And [c] *He decked himselfe with Maiesty and Excellencie, and arayeth himselfe with Beauty and Glory*. And, [d] *Sing forth the Glory of his Name: make his Praise Glorious*. And, [e] *I will meditate of the Beauty of thy Glorious Maiesty*. And, [f] *Praise and Glory are before him: Power and Beauty are in his place*. And, as before yee heard, *They shew the Glory of thy Kingdome, and talke of thy Power*. And, as before also was alleaged, [h] *The heavens haue declared his Righteousnesse*. And, [i] *Behold the Lord our God hath shewed vs his glory & his greatnesse*. And, [k] *The greatnesse of thy Mercy reacheth vnto the heavens, and thy Truth vnto the Clowds*.

a Psal. 104 2.
b V. 1.
c Iob. 40. 5.
d Psal. 66. 2.
e Psal. 145 5.
f 1. Cor. 16. 27
g Psal. 145. 11.
h Psal. 97, 6.
i Deut. 5. 24.
k Psal. 57, 11.

So is it still but by some excellent Particulars of *Gods* glory, that he giveth vs some taste of that whole, whose Halfe is more then the whole worldes glorye

yea,

yea, whose least title is more, then all the highest Titles in the world can stile sufficiently. Were it possible for vs at once to comprehend, what ever thereof ever any Day or Night hath vttered: yet still might we say vnto God, like to that that the Queene of *Saba* said vnto *Solomon*. 1. *King*. 10. *The one halfe was not told vs*. For *thou hast more Glory, more Wisdome, and Prosperitie, then we haue heard by Report*. Yea, and yet so as hath beene said, to wit partly & particularly, is the Glory of God as many waies signified vnto Man, as any thing or creature is by the bountifulnesse of God any waies dignified. *Tanta hæc formarum varietas, atq; numerositas specierum in rebus conditis, quid nisi quidam sunt radij Deitatis, monstrantes quidem quia verè sit à quo sunt, non tamẽ Quid sit prorsus diffinientes? Itaq; de ipso vides, sed non ipsum*; saith S. *Bernard*, in his 31 Sermon vpon the *Canticles*, *This so great varietie of Formes, and such a number of Species*, or, *speciall kindes of things created, what else are they but certaine rayes of the Deitie, shewing that he truely is, & that truely it is he from whom they are, yet not defining altogether what he is? so that of him we see much, yet he himselfe is not seene of vs*. For the Glory of God, being of the same nature with *Goodnes* it selfe, hath so diffused it selfe, as that it hath made all things not onely glittering, but Glorious. Hence hee hath made *euery thing beautifull in his time*, *Eccles*. 3. 11. yea and according to *the Riches of his Glory*, as the Apostle speaketh [a], There is not any thing, but hath some *Glory* or other: even [b] *That, wherein his highest perfectiõ doth consist*. So 1. *Cor*. 15. *There is a Glory of the*

[a] Ephes. 3. 16.
[b] Hooker, l. 5. sect. 42. Glory that God hath cõferred on his Creatures. See more thereof afterwards.

*Sunne, a Glory of the Moone, and a Glory of the Starres*; So there is a *Glory* not only *of the heavenly*, but even *of the earthly Bodies*. According to the severall and different degrees of the divine similitude and perfection, which GOD vouchsafeth to cõmunicate to all his creatures.

For although the Glory of GOD be in it selfe such as hath been said, or rather such as cannot be said what it is: yet so exceeding boũtifullly hath God dealt with vs, as that ἐν ἀφῶκεν μήλοι ἡμᾶς ἐν παντελεῖ ἀγνοίᾳ [c], *Hee hath not left vs altogether ignorant of his glory*: But that by the *Glory* that we see caused by him in all things else, as it were by his *backe parts*, or *footsteps*, we may so far iudge of his invisible and inestimable great *Glory*, as is fit and expedient for vs to be informed therein, and as is agreeable to our capacities. Καλὰ τὸ ἐφανέρωσεν ἡμῖν ἑαυτὸν ἐφ' ὅσον ἐφικτὸν ἦν γνῶναι, saith *Damascen*; GOD *hath manifested vnto vs the knowledge of himselfe, as farre forth as we were able to comprehend him*. And, [e] ὃ γὰρ συνέφερεν ἡμῖν γνῶναι, ἐμήνυσεν· ὃ δὲ μὴ ἐν ἐδυνάμεθα φέρειν, ἐκάλυψεν. *That which was expedient and profitable for vs to knowe, hee hath revealed; but hath concealed that, which we were not able to endure*. So whilst wee cannot looke directly into the bright body of the Sun, for the dazeling lustre thereof: yet *illustratos claritate illius montes videamus*, as S. GREGORY [f] speaketh, and S. [g] *Bernard* hath the like: *we may with ease see how the Sunne shineth vpon the hils*. whilst we cannot see GODS glory and liue, such is the insuperable and insufferable force thereof: yet may we behold things inferiour vnto him (& so are all things) bebeamed with the brightnesse of his glory.

[a] *Damascen. vbi infra. Non invidit nobis invisibilem naturam suam Deus, ne quis id possit obtendere, aut se ab hominibus omnino demisit incognitum Verùm, vt prædixi, creaturam ita disposuit, vt etsi ipse in sua natura videri non possit, ex operibus tamen possit agnosci. Athan. adverss. Gentil. fol. 216.*

[d] *De orthod. fid. lib. 1. cap. 1.*

[e] *Ib. paulò post.*

[f] *Homil. 30, de diverss. lect. Evangel.*

[g] *Super Cantic. serm. 31.* where he saith. *Neq; hoc luminare magnum (solem loquor istum quẽ quotidie vides) vidisti tamen aliquando sicut est, sed tantum sicut illuminat, verbi causa aerẽ montem, parietẽ &c.*

No.

Not but that hee could haue made Them too, too hard for vs to looke vpon: (a taſt whereof wee haue in the ſhining face of *Moſes*, as alſo in the ſurface of the brighteſt bodies) But in his goodneſſe hee would not; That ſo hee might the more communicate his goodneſſe vnto man, by imparting ſo much the more, and more ready knowledge of the innumerable parts of that glory, which ſurpaſſeth knowledge.

Hence hath our good GOD provided vs of that Booke I told you of in the beginning, then tearmed *The Booke of the world*: but now is it become *The Booke of* GODS *glory* too. A Booke of golden [a] Similitudes of GODS glory, yea and a Booke gloriouſly garniſhed with the Images therof. According as every thing approacheth more or leſſe to the higheſt perfection; Some bearing the very Image thereof: but every thing ſome way or other reſembling it, and bearing likeneſſe, if not liking therevnto, (Πάντα γὰρ τοῦ θεοῦ ἴσα) ſaith *Damaſcen* [b].

[a] Hoſ. 12 10. It is reckoned amongſt the benefits, and louing kindneſſes of *God* towardes his people, that in ſpeaking vnto thē *he vſed Similitudes.*

[b] *De Orth. fid. lib.* 1. *cap.* 19. And *Bonum cōmune Summum ac veriſſimum Deus eſt. Aug. Epiſt.* 3.

And here we may obſerue, that which *Moller* hath well noted on my Text and the verſe aforegoing (*Athanaſius* alſo ſaying, [c] that *David* in this Pſalme αἰτιᾶται τοὺς προσκυνοῦντας τὴν κτίσιν παρὰ τὸν κτίσαντα, *reprehendeth thoſe that worſhip the creature aboue, or beſides* (παρὰ, *beſides*) *the Creator*) we may, I ſay, obſerue, how vaine & fooliſh their ſuperſtition is, who muſt needs forſooth haue Images, to put them in mind of GOD (for that is their *Achilles* for the defenſe of them) when as GOD hath for the ſame purpoſe ſet before vs, and exhibited to our view and due conſideration, the *Heauens* and the

[c] In Fragmēt. Images Reproued.

*Firmament*, the *Day* and the *Night*, yea and the whole state of things created; that by the enfignements of them, and by such goodly monuments, we should bee admonished of the Creatours most excellent glory, and most glorious Excellencie.

Where neither is there a *Nomenclator* wāting vnto vs. The names, the natures, the offices of all things, their hid properties, their proper vertues, their vertuous endowments are all discovered vnto vs, by the continuall Report that *One Day vnto another*, and every Day vnto vs, maketh of them. Every Day and Night, like so many Bedils, still attēding vs for the same purpose, and to tell vs: *Such and such are the badges, Such and such the traces of his glory: There's his Æternitie, There's his Power, There's his wisdome, There's his Goodnes, There's his Truth, There's his Iustice, There's his Prouidence, There's his Mercy to be seene.* And so alike of all the *Glorious attributes of* God; according as *Calvin* [d] and *Zanchius* [e] doe well agree, That *Speculum creaturarum patefacit singulas Dei virtutes, The Booke, or Mirrour of the world, or of* Gods *Creatures, discloseth vnto vs all the proper Attributes of* Gods *Glory.*

So that what ever of these it be that they shall pretend to be put in minde of by their Images: they are more, and better put in minde of thē by all the works & creatures of *God.* Yea τὸ γνωστὸν τοῦ θεοῦ, (Rom. 1.) *That which may be knowne*, or, *That which is lawfull and expedient to be knowne concerning God, is manifest in them. For the invisible things of him are seene by the Creation of the World, they being considered*, or, *vnderstood by his*

[d] *super Rom* 1.
[e] *Compend. l. co primo de Deo. p.* 22. *& inde.*

Ἀπ' αὐτῶν τῶν ἔργων θεωρεῖται. *lib. de Mundo.*

*Workes*

*workes*. By his workes. And so by Similitudes & Images of *Gods* owne making, *Gods* own warranting, *Gods* owne appointing for that purpose: for which they would haue pictures and Images of mans making to serue, yea and of mans maintaining too, against the expresse prohibition of *God* himselfe.

Vnlesse they will fly to that miserable shift & base tricke of begging the question in Logique, to haue the felling downe of the *Second Commandement* hand-smooth to be granted them: A thing as much as any thing else to be stood on by vs, till such time as they shall haue proved their Church to be of that nature of freehold. For otherwise, they fall vpon the dint of
|| that *Commandement* so much the more by their Ima-
|| ges, because they say they haue them to put them in
|| minde of *God*. For the having of other things enough
|| besides, to doe that; is a reason, why we should not
|| make Images for that purpose. For to transgresse *Gods*
|| *Commandement* lightly and needlesly, is not a lighter sinne, then to doe it vpon some kinde of Necessitie.

Exod. 20. 4.

|| And that we haue other things enough besides to
|| put vs in minde of *God*, this 19. Psalme is sufficient to
|| proue vnto vs. In the last verse whereof, wee haue
|| *The Redemption* of the world, chiefly to remember vs
|| of *God*, & of his *Glory*. In the verses going before that,
|| vnto the sixt verse, we haue the *Statutes and Comman-*
|| *dements of God*, doing the same also: in that they [a] *con-*
*uert the soule*, [a] *giue wisedome vnto the simple*, [b] *reioice* [b]
*the heart*, [b] *giue light vnto the eies*; *and by them is Gods*

[a] Vers. 7.
[b] Vers. 8.

*ſervant taught*. And that *Commandement* it ſelfe, which forbiddeth Images, as alſo foure other of the firſt, together with the *Preface*, make ſuch often mention of *God*, and of *the Lord*, as if *God* had thereby purpoſely anticipated that Reaſon of the Papiſts, heretofore of the heathen; by telling them, that that ſo often mentioning of his name, and thoſe his *Commandements* ſo *pure*, ſo *ſure*, and ſo *ſweet* (as here the Prophet *David* calleth them) muſt needes put them ſtill in minde of *God*, if they regarded thoſe his Cõmandements, but ſo much as to remember them.

Thirdly, we haue all *The workes of God whatſoever*, *Quicquid agit*: Which *Genebrard* too vnderſtandeth by the *Iudgements of the Lord*, in the 9. verſe: but muſt needes be included within that, which is in this ſecond verſe, *One Day telleth another*.

Fourthly and laſtly, we haue all thoſe *Reſemblances* [a] 1. Cor. 15. 28 *of the Creatour*, wherewith *God*, that is [a] *all in all*, deigneth to dignifie all and every of his *Creatures*.

Which is reaſon ſufficient, why wee ſhould not make any graven *Image*, *or the likeneſſe of any thing* to *put vs in minde of God*: eſpecially thoſe being vnto vs ſuch bad Remembrancers of *God*, when they ſo ill reſemble him: (*The Godhead being not like vnto gold, or ſilver, or ſtone graven by art and the invention of man*, as S. *Paul* ſaid, in the ſeaventeenth of the [b] Acts.) And whereas otherwiſe we haue even all the *Workes & Creatures* of *God*, better Remembrãcers of *God*; in as much as they are all better reſemblers of his *glory*. There being not one of them all, but (as before was begun to

[b] Verſ. 29.

be

be declared) some way or other doth resemble him.

*Omnis Creatura repræsentat eũ qui est Trinitas*, saith [c] *Bonaventure*, *every Creature resembleth, yea, representeth God.* And, *Sapientia suam similitudinem diffundit vsq; ad vltima rerum*, saith *Thomas* [d] *Aquinas*. *God, who is wisedome it selfe, diffuseth the similitude of himselfe even to the lowest, the least, and last of all things.* And, as *Zanchius* [e] saith, *Nulla quidem res est, quæ non aliquam cum Deo similitudinem habeat: quia omnis effectus similitudinem aliquam habeat cum sua causa necesse est. Ita fit vt nihil sit in mundo, in quo non aliquod Dei, diuinæq; bonitatis vestigium impressum conspiciatur. There is no one thing, but is somewhat like vnto God: for that every Effect must needs be somewhat like his Cause. Hence it is, that there is nothing in the world, in which appeareth not some print of Gods beautifull footing, and some impression of his goodnesse.* And [f] another saith, *Dei Essentia omnium aliorum ab ipso similitudinem continet.* And, [g] *Propria vnius cuiusq; natura consistit, prout aliquo modo diuinæ perfectionis est particeps. The Essence of God conteineth the Similitude of all things els.* And, *The proper nature of every thing consisteth in some way participating the divine perfection.* And againe, [h] *Nihil est in vllo effectu, quin excellentius in prima causa inveniatur: There is nothing in any Effect, which is not to be found after a more excellent manner in the first Cause of all*, that is, *in God*: who, as the [i] Schoolemen well maintaine, *Rerum omnium perfectiones supereminenter in se complectitur, In a sort more then eminent compriseth the perfections of all sortes of things;*

[c] Tom. 1. pag. 44. Col. 2.
[d] Sum. part. 1. quæst. 9. art. 1.
[e] De Operib. Dei part. 3. li. 3. cap. 1.
[f] Hier. Savonarol. de triumph. Crucis. l. 1. c. 10.
[g] Ibid.
[h] Lib. 2. cap. 4.
[i] Clichtoveus in comment. in 4. cap. lib. 1. Damascen. de fid. Orthodox. et Tho. Aquin. summ. part. 1.

---δρέπων μὲν

Κορυφὰς ἀρετῶν ἀπὸ πασῶν, *Cropping the top of every vertues flower*: to apply that of [k] *Pindarus* more rightly vnto the worlds Creatour, in as much as he is a higher king then * *Hiero*.

And hereupon haue the Schoolemen built their twofold [a] *Diuinity*, (or, *Theology*) *Affirmatiue* & *Negatiue*. By the former whereof, they attribute the perfection of every thing vnto God: Againe by the latter, which is the *Negatiue*, they in some sort thwart and crosse the *Affirmatiue*, shewing some obliquity therein; But so as *Anaximander Milesius*, shewing the obliquity of the Zodiack, is therefore said [b] *Rerum fores aperuisse*. For certainly this *Negatiue Diuinity* (which else is called *Diuine Ignorance*) openeth yet wider vnto vs the knowledge of Gods glory by his works. All whose perfection, though by *Diuine Assertion* it belongeth vnto God: yet is he by the *Negatiue Diuinity* none of all their perfections, no not the perfectest of them all. Οὐδέν γὰρ τῶν ὄντων ἐστὶν· οὐχ ὡς μὴ ὢν, ἀλλ' ὡς ὑπὲρ πάντα τὰ ὄντα, καὶ ὑπὲρ αὐτὸ τὸ εἶναι ὤν, saith [c] *Damascen*. *God is not any thing at all: not because he is not at all, but because he is aboue all, euen such a Transcendent, whose being is aboue all being*, according to that which formerly hath beene declared. Hence too, the *Negatiue Theologie* is by them and by the Fathers reckoned the [d] trueſt and

[k] *Olymp. Od.* 1. * Of whom was said that of Pindarus.

[a] Whereof see, *Damascen. Orthod. fid. li* 1. *cap.* 4. *& commentator. ibid. & Dionysium de Myst. Theol. cap.* 1, 3, 4, *&* 5. *& Carolum Bouillum, de Nihilo, cap.* 11.

[b] By *C. Plinius lib.* 2. *cap.* 8.

[c] *Lib.* 1. *Orth. fid. cap.* 4. And *Dyonys.* (*de cæl. hierarch. cap.* 2) saith: *Excedit illa Diuina Maiestas substantiam omnem, vitamq; transcendit: Nulla hanc exprimit lux, omnisq; sermo, omnis mens, vtq; ratio, absq; vlla comparatione, illius similitudine inferior est. & cap. primo de div. nom.* although he affirme, *Deum omnia esse quæ sunt, rerumq; omnium cæminibus posse nuncupari: quòd nihil sit in rerum natura subsistens, quod non habeat aliquod summæ diuinitatis vestigium, vnde illius nomen Deo possit ritè & piè accommodari*: yet he saith also: *Deum nihil esse eorum quæ sunt: quòd supra omnia est, & omnia excedat: proinde nomen omne recusat, quia transcendit vniuersa quæ nominari possunt.*

[d] By *Damascen* (*vbi supra*) and his Commentator: by *Dionysius* (*de cæles. hier. cap.* 2. *& in lib. de Myst. Theolog. p.* 336.) by *Carolus Bouillus* (*de Nihilo cap.* 11. *iuxta finem*) and by others: *Nazianzen, Cyprian, &c.*

the

the ſureſt, Excellent and Superexcellent Negations, taken from things viſible and within our reach, moſt fitly, truely, and illuſtriouſly bowing and rebounding to the praiſe of GOD'S perfection, and rayſing in our viewe the ſparkles, and the ſpangles of his Glory; The Glory of the Creatour being declared by his ſurmoũting his Creatures in the faireſt of their Glory, and at the higheſt pitch of their perfection: they, with their then going downe, lifting vp the ballance of GOD'S praiſe for perfect Beautie and Glory.

To inſtance in the *Day*. Καὶ ὁ αὐτὸς ἡμέρας πολλαχοῦ εἴρηται, ſaith *Clemens Alexandrinus*, by occaſion of the words of my Text: *The Lord himſelfe is many times called Day.* And in another place (ſcom. λόγῳ ἄλλῳ) he giueth a reaſõ why the *Word*, or, *Sonne of God is called Day*, ſaying: ἡμέρα δὲ εἴρηται, ὅτι φωτίζων τὰ ὑπεκκεκρυμμένα καὶ σκοτεινὰ καὶ ὡς εἰς φῶς ἄγων γίνεται ἕκαστον ὧν καὶ ζωὴν παρῆλθεν. *Hee is the Word that giueth light vnto things hidden and in obſcuritie, & by whome every creature was brought vnto light and being. and ſo is he called Day.* And t'is a good rule of *Dionyſius*, (de *Divin. Nom. cap. 10.*) yeelding alſo another reaſon hereof: Καί τοι καὶ χρόνον, καὶ ἡμέραν, καὶ αἰῶνα προσῆκεν αὐτὸν προσειπεῖν, ὡς ὄντα καὶ πάσων κίνησιν ἀμεταβλητον καὶ ἀκίνητον, καὶ ἐν τῷ ἀεὶ κινουμένῳ ἑαυτῷ, καὶ ὡς αἰῶνος, καὶ χρόνου, καὶ ἡμερῶν ἄτιον. *God is ſo to be called Time, and Day, and Æternitie, and ſuch like, as is agreeable and befitting vnto God, as not being mutable or moueable with any motion, and in his continuall* working abiding alwaies in himſelfe the ſelfe-ſame[a], and as being the Cauſe and Author of Dayes, of Time, and of Æternitie.* For which cauſe, (ſaith *Dionyſius*

* *Deus per Abnegationem multiformiter in Scripturis deſcribitur & nominatur. Barth. de Rerum proprietat. l. 1. c. 5.*

* Of Mouing, or Motion in God: ſee *Damaſc. de Orth. fid. lib. 1. c. 10, 21, & 4.* And his Commentator. And *Th. Aquin. Sum. part. 1. queſt. 9. artic. 1.*

[a] ἐφ' ἑαυτῷ, ſi *Varennio*, ſecum, ipſe ſolus: ſed *Poſſelius*. ἐπὶ τ' αὐτῶν μένειν (in *Vlpia in 2. Olyn.*) vertit, in eodem ſtatu permanere & ἐφ' ἑαυτῷ, μένειν (in *Iuſtin. Martyr. pro Chriſtian. apolog. 2.*) redditur, In ſtatu & conditione ſua. vid. *Wiſ. 7. 27.*



ſius

ſius immediatly before) as alſo *for that he is indeed the Time and Eternitie of all things* (in regard of the puritie of their perfection) *and becauſe of his being before all Dayes, all Time, and all Eternitie*: God is in the ſcaveth of *Daniel* called *the Ancient of Dayes*. *The Ancient of Dayes* [a] *is the very beginning of the Æternitie of God*. And [c] therefore the *Dayes* made choice of to Adorne and ſet forth the *Eternitie of God*.

[b] *Vide Iunium.*
[c] *Figura hæc fieri debet aut ornandæ rei cauſa quæ pulchra eſt. aut vitandæ, quæ turpis eſt.* & *Serm. 2.*

And herein appeareth greatly the Glory of God; The *Day* it ſelfe being ſo full of Beautie and Perfection. Which as heretofore [d] it hath beene ſhewed, ſo hath it alwaies been acknowledged by man. This was not very obſcurely intimated by *Iob*, who (*Iob. 42. 14.*) called the firſt of thoſe three faire daughters of his, *Iemimah*, that is, *Day* [e]: it may be too,

[d] *Serm. 2.*

*---quarum quæ longè pulcherrima.* Neither was it vnacknowledged by the Heathen; that which was collected by them, as otherwiſe, ſo alſo by that goodly order, heretofore [f] ſpecified, of the *Day* and *Night* continually ſucceeding one the other. Hence, for their Beautie and Comelineſſe, haue they alſo likened the rather vnto women then to men. As appeareth by the propounding & expounding too of that Riddle in the life of *Æſop*, where t'is ſaid: ἡμέρα ϗ νὺξ, αἱ δύο γυναῖκες, αἱ ἀλλήλαις ἐναλλὰξ διέχουσαι. *The Day and Night two women, enterchangeably ſucceeding one another.*

[e] *Ita vulg. Edit. ita Lebeus in Onomaſtico, in verbo Diem.*
[f] *Serm. 2.*

And yet for all this, That the *Day* is ſo *Faire & Beautifull* in the eies of the whole world: hee that made the whole world muſt needs be fairer. And that ſo infinitly beyond compariſon: as that the *Day* it ſelfe is no

*Day.*

*Day*, but *Night*, in this respect: yea and that God himselfe is no *Day*, but infinitely aboue all *Dayes* perfections, and therefore a more excellent kinde of *Day*. As also what ever else it bee, that the Day or any other of Gods creatures declareth to be in God, it declareth it to be in him after a more excellent maner.

Psal. 89. 30. *His seed also will I make to endure for euer, and his throne as the Dayes of heaven.* Where the *Dayes resemblance of Eternity*, argueth the true *Eternity of God*; yet so, as that he is not so, but more then so Eternall. *Non eius æternitatis est hic Mundus, cuius æternitatis est Deus: Mundum quippe fecit Deus, & sic cum ipsa creatura quam Deus fecit, tempora esse cœperunt. Et ideo dicuntur tempora æterna, non tamen sic sunt æterna tempora quomodo æternus est Deus: quia Deus est ante tempora, quia fabricator est temporũ*, saith S. *Austin* in his first booke against the *Manichees*, the second Chapt. And hee seemeth to haue taken it out of *Dionysius* in the place cited; where [x] the same in *Greeke* is to be found. the English of both is this: *This world is not of the same Eternity with God. For God made the World, & Time took his beginning with that which God created in the beginning. And therefore though time may in some sort be saide to be Eternal: yet is it not so Eternall, as is God: for that God is before all Time, in as much as he is the maker thereof.* And vpon the 9. Psalme saith S. *Austin*, *Quid est seculum seculi, nisi cuius effigiem tanquam vmbram habet hoc seculum? Vicissitudine enim temporum sibi succedentium, &c: æternitatis quædam imitatio est.* What is [*world without end*] saith he, *but that which this world hath some shadow,*

x Where hee saith: χρὴ τὰ χαρίεν ἐκ ἀπλῶς συναΐδια θεῷ τὰ σὺν αἰῶνι· ὅτι δὲ τὰ αἰώνια λεγόμενα. (where, συναΐδια coæterna, perinde redreth, eiusdem æternitatis) & a little after, τῷ θεῷ, καὶ ὡς αἰῶνα, καὶ ὡς χρόνον ὑμνεῖν, ὡς χρόνῳ πως τὰδε καὶ αἰῶνι ἄπτον, &c.

*dow, or resemblance of? For in the continuall vicissitude of times succeeding one the other, there is a certaine Imitation of Eternity.* And that it is another manner of Eternity which is in *God*, then that which is in the Dayes, the World, or Times of the World; and that this Eternity is but a counterfeit, and indeed none at all, in respect of that: is manifest by *Eternall Duration*: in which (as t'is in the *Additions* on the 89. Psalme) *Omnes Dies sunt* * *simul, nec sibi invicem succedunt. All Dayes are at once, & doe not one succeed the other*; as they they doe with vs here in this world. And therefore no marveile, if with *God One Day* (as S. *Peter* [a] saith) *be as a thousand yeeres, and a thousand yeeres as one Day*; with whom all Dayes and times are all together and all alike present. And therefore he only truely hath Eternity.

* And, as *Seneca* hath of *Dies Æternus*; (*epist.* 102. *iuxta finem*) *Æqualitèr splẽdet omne Cœli latus, Dies & Nox, aeris insimi vices sunt.*

[a] 2. Pet. 3. 8. & vid. Eccl. 18 19.

And as it is of the *Eternity* of the Dayes; so is it of all other the Dayes Resemblances of their makers Glory. Among the rest, the *Light* of the Day, is no light argument, how that *God* is infinitly a purer kinde of Light, and as farre surpasseth the *Day-Lights* absoluteſt perfection: perfection? yea rather imperfectiõ, if wee compare it with the superperfectnesse of the Creatour.

This, & this vse of setting forth *Gods* Glory, by truely extenuating the *Day* and *Lights perfection* in their highest elevation, is pointed out vnto vs in the 7. of [b] *Wisdome*: where t'is said of the Wisdome of *God*: *Shee is more beautifull then the sunne, and is above all the order of the starres, and the Light* (or, *the Day*, as *God called the*

[b] Sap. 7. 29, 30

Light

*Light* c *Day:) is not to be compared vnto her. For Night commeth vpon it, but Wickednesse cannot overcome Wisedome.* The *Day-Light*, for all his rare perfection, yet must needs endure his darke opposite, the *Night*, his obscurest adversary, to come over it, yea and for the time to overcome it; But the *Light of Gods Wisedome* hath no enemy (no not *the* a *Prince* or b *power of Darknesse*) able to overcome it, no nor to come over it. And therefore the brightest *Day-Light* is indeede no *Day nor Light*, but *Night* and *Darknesse* it selfe, in comparison of *God* himselfe; To whom Darknes & Light are both alike (Psal. 139. 11.) Who is *the True* c *Light*, *the Everlasting* d *Light*, φῶς ἀΐδιον, *the Light of* e *Life*, *the Light in which is no* f *Darknesse*, *the Light which hath no Entercourse*, or *Fellowship with* g *Darknesse*, *The Light that caused the Light to shine out of* h *Darknes*, *the Light that shineth In the* i *Darknes.*

c Gen. 1. 5.

a Eph 6. 12.
b Luk. 22. 53. Col. 1. 13.

c Ioh. 1 9.
d Wisd. 7. 26. & Isai. 60, 19, 20.
e Ioh. 8. 12.
f 1. Ioh. 1. 5.
g 2. Cor. 6. 14.
h 2. Cor. 4. 6.
i Ioh. 1. 5.

*Quid tibi videbitur Divina Lux, cùm illam suo loco videris?* * *Thou that so much admirest the Light of this World, what then, thinkest thou, Wilt thou thinke of that Light of God in Heaven, when thou shalt see it There in his Brightest Glory:* or, *shalt there See God As He Is*, as S. *Iohn* speaketh. (1. Ioh. 3. 2.) *In Thy Light shall we see Light*, saith he: (Psal. 56. 9.) *God* send vs that Light of Heaven.

* Seneca, vbi suprà.

Now here to declare the *Glory of God*, but so as vnto the World it is declared; we had need summon together *All Things* with their *Perfections*. But because the summons would so be longer in sending forth, then I may be in speaking vnto you at this time: we will

now content our ſelues with thoſe and their perfecti-
ons, who are preſent already; and therefore need not
to be warned to make their appearance, but that their
appearance be in their owne likeneſſe; ſuch as their
Creatour hath allowed and allotted them, in making
them after His owne likenes: And they are, *The Dayes*
here in my Text, with their *Perfections*; And you, *Men,*
[k] 1. Theſſ 5.5. *Fathers*, & *Brethren*, who *are all the children of the* [k] *Day*,
with all your *Excellencies*.

Ἡ δ' ἀρετὴ, πλείοσις τις ἐστιν, ſaith *Ariſtotle*, in his 7th
booke of Phyſicks, and the 4. Chapter; *The proper ver-*
*tue of a thing is his perfection.* And the *Vertue* of each
thing is, to doe that paſſingly well, for which by the
maker thereof it was ordeined and appointed. So the
Vertue of all the Workes of *God* is to ſerue excellent-
ly well to that purpoſe, to which *God* hath deſeigned
[l] Iob 37.12. them. *That they may do* (as *Elihu* [l] ſpeaketh) *whatſoever*
*he commandeth them vpon the whole World.*

This is otherwiſe tearmed their *Beauty*, their *Ratio-*
*nall*, or *Intellectuall Faireneſſe*. So ſaith *Simon de* [a] *Caſſia*
[a] Lib. 4. cap. 1. very excellently: *Quam pulchritudinem quælibet creatu-*
*ra ſingulatim atq; coniunctim habere poteſt in ordine v-*
*niverſi, quàm vt id agat quod ſibi præceptum atq; impoſi-*
*tum eſt, & illum obtineat finem ad quem ordinata eſt? &c:*
*What other Beauty or Comlineſſe, in a ſo wel ordered World,*
*ether iointly or ſeverally can Gods creatures haue, Then to*
*doe that which is inioyned & commaunded them, & to at-*
*taine and retaine ſtill that end, whereunto they were or-*
*deined?*

So is every Tree at his faireſt, whē it bringeth forth

ſuch

ſuch fruit, as the firſt and Naturating Nature hath naturally ingraffed in it, according to his kinde. So there is no greater faireneſſe of the Eie, then ſight: of the Eare, then hearing: of the Noſe, then ſmelling: Theſe being the Ends wherevnto nature hath advanced thē. So the *Dayes* are then at their faireſt, when they ſerue mans turne to worke & labour in. For herevnto hath *God* ordeined them: according to that, [b] *Man goeth forth to his worke, and to his labour vntill the evening:* And, [c] *Are there not twelue houres of the Day?* And, [d] *Sufficient for the Day is the travaile therof. Inſtigat q; animos opera ad maiora calentes, Exacuens varijs mortalia pectora curis;* as S. [e] *Hilary* ſaith of the *Day.* * And then too are the Dayes in their perfectiō, when by their Lightſomneſſe they not only further mens actions, but ſet forth alſo all viſible perfections; ſo farre forth, as that *God called the Light* [f] *Day. The Light*, which [g] *Damaſcen* calleth κοσμητορα καὶ κόσμον πάσης ὁρατῆς κτίσεως, &c: *The Beauty and ornament of all things viſible.* And yet, *God called the Light Day*; yea and S. [h] *Hilary* ſaith as much of the *Day*:

*---Dies varia rerum diſcriminat ora;*
*Et dat cuiq; ſuum diſiectâ nocte colorem, &c.*

So that it is one of the *Dayes* as well as of the *Lights* perfections, to make the Beauty of other things appeare.

This, and all this, maketh the *Nature* of the *Day* to be ſo hard a thing for vs to define: A thing attempted indeede by many; yet never (for ought I know) attained vnto by any. And no marveile. For if the true differences of all things be of ſo hard enquirie, as that

that

[b] Pſal. 104. 23.
[c] Ioh. 11. 9.
[d] Mat. 6. 34.

* *Vbi infra. vid. etiam Theodoret. de Diis & Angel. circa initium.*

* *Sol aut oriens diem promit ad laborem, aut occidens noctem ſuperinducit ad requiem. Lactant. de Ira Dei. cap. 13.*

[f] Gen. 1. 5.

[g] *Damaſc. Orthod. fid. lib. 2. cap 7.*

[h] *Carm. in Geneſim,* & looke backe vpō the reaſon given by *Clem. Alex.* why Chriſt is called Day.

Eccles. 3. 21. Iob. 8. 9.

that difference, whereof wee thinke our selues most sure, hath suffered some doubt: (good * Philosophers maintaining other creatures besides man to be *reasonable*, and S. *Basil* defending against [a] *Eunomius*, the nature of the Earth to be vnknowne) what then may we thinke of the true difference of so pure a creature as the *Light*, or the *Day*?

* *Laurentius Valla, Franciscus Vallesius, &c.*

[a] *Lib. 1. p. 237.*

And this againe argueth, how much more his own nature and perfection is beyond our reach, who hath made the *Day* and the *Light* such, as surmounteth the height of humane wit and vnderstanding.

vid. p. 160.

Nor is it the Light visible onely, which the *Day* according to his beautie and perfection vttereth. *Dicitur namq; tempus facere id quod fit in tempore*; saith *Dionysius Carthusianus* on my Text. *The Time* or *the Day is said to doe that, which is done in Time*, or *in the Day*. Hereof are exãples in Scripture [b]; & herehence is that Inscription of the Booke of *Chronicles*, Latined *Verba Dierum*. And, *Cùm Doctorum officio tam probè fungantur dies ac noctes*, as *Calvin* saith on my Text: *The Days and Nights being vnto vs such good* Teachers and Instructers: Therefore t'is the *Light of knowledge* also which the *Day* vttereth: knowledge of God by all his workes. All his workes, whether of *Creation*, *Conseruation*, *Iudgement*, *Grace*, or whatsoever they be: even as many as he would haue knowne vnto man. For *hee worketh great things which we knowe not*, Iob. 37. 5. And *Psal. 77. 19. his footsteps are not knowne*. And, Eccles. 16. 21. *The most part of his workes are hid.*

[b] As, proverb. 27. 1. thou knowest not what a Day may bring forth.

Heu, quantũ est, quod nescimus!

And yet how infinite are those workes of God, which

which are made knowne vnto man, & that by meanes of the *Dayes* revealing and relating the same one vnto another. That which GOD hath also ordained the *Dayes* for, to be mens instructers and informers, by their comparing the events of one Day, with the accidents of another; according to that *Psalm.89.12. Teach vs so to number our Dayes, that wee may apply our hearts vnto wisdome.* And *Psalm.78.5. I haue considered the Dayes of old: and the yeares that are past.* And *Hag.2. 16,19. Consider in your minds from this Day, & afore &c.* And, *Deut.4.* at the 32. verse, *Inquire now of the Dayes that are past, which were before thee, since the Day that God created man vpon the earth; and aske from the one ende of heauen vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath beene heard.*

These, and all other the *Dayes* beautifull vertues & perfections (of which there are more in my former discourses to bee seene) how still they are preserued, how at this Day, and from time to time continually, they are retained and maintained by them, is by the Prophet *David* witnessed, where he saith: [a] *They continue this Day according to thine ordinance: for all things serue thee.* And, *Psal.104.19. He appointed the Moone for certaine seasons: and the Sunne knoweth his going downe. Numquid vlla in ipso est Sole prævaricatio? &c.* saith S. *Ambrose* vpon the 118. Psalme, *Sol diem illuminat, tempora statuta custodiens &c. manet ipsa immutabilis demutatio, & conversio vertere ordinem suum nescit, vna omnium obedientia, &c. Is there any prevarication in the*

[a] Psal.119.91. Lamed.3.

*Sun: it never fayleth to enlighten the Day, keeping his appointed termes: and both Sun and Day, and all, are in their enterchangeablenesse vnthangeable: They keep their turnes without turning out of order, and hold on their conversions, without being inverted or perverted: They all performe one vniforme obedience.* And, S. *Chrysostome* on the first chap. to the *Romanes*, saith: οὐκοῦν καὶ ἡμέρας νόμους ἐν ἐκείνῃ μόνον ἑωρακότες ἀκριβεῖς; *Haue yee not seene the goodly orders of the Day, and of the Night, how they abide the same continually?* And, *Ecclesiastic. 16. 27 They* (The Day and the Night) *cease not from their offices* *.

Which had it not heretofore [x] sufficiently been proued, or were it any waies to be doubted of: yet *Dayly Experience* (*Quæ nunc pro Domino, which now speaketh in the Dayes owne case*) maketh it a case more then euident. For behold one *perfection* of the Day insteed of all: euen that last before mentioned, of incessantly enlightning mans heart and vnderstanding, with the knowledge of God by all his workes. Which because they are infinite, wee must insist in some particulars; *in which God, as in his meanes, is especially seene of vs: to wit, in those great workes of deliuerances, and defences, which he prouideth for whole Nations, and people against publike and private practises*: as a great Statesman of our times, though Temporall, yet Spiritually hath written.

Pertinent hereunto are all the wondrous works of God, which he wrought for and amongst his people of *Israell*. In respect whereof, not only were those things spoken, *His name is Great in Israel, Hee hath done*

Great

* *Et vide Bern. in serm. de St. Andrea. fol. 134 vbi ita ait: Dole igitur quia creatorem offendisti, cuius legem cœlestia & terrestria præter te indefessa statione conseruant, &c.*

x In my second Sermon.

b The Earle of Salisbury, in his Answer to certaine scandalous papers, pag. 3.

*Great Things for vs, He hath not dealt so with any Nation*, and the like, but vndoubtedly these wordes also of my Text haue by the Prophet *Dauid* beene deliuered. Nor so onely: but they haue beene *penned* also by the *Toung of that Ready Writer*, in regard of All *Gods powerfull workes*, All his *Mercies and Iudgements*, shewed towards, or among *Iewes*, or *Gentiles*, even *All People* and *Nations* of the world; whether in their *Exaltation*, or *Depression*: according to that which heretofore, in the first *Exposition* of my Text, hath beene declared. Here whole *People* and *Nations*, yea *All People* and *Nations* ioyning with the *Iewes* in that same *Infancie* related & dilated, *Ezech. 16.* thereout to make *perfect the praise of Gods Glory*; who giueth to Every *Nation*, and to *All People*, Their *Multiplying, Increasing, Waxing Great, Rich Clothing, Excellent Ornaments, The word of Life* (v. 6) *The Ouerspreading of his Loue* (v. 8.*) *To be His, and His Annointed: to Prosper into a Kingdome, To be Renowmed for Beautie: Beautie, made Perfect through His Comelines, which He putteth vpon them*, (v. 14.)

* *Vid. Cant. 2. 4*

See then, Beloved, whether the *Dayes* beautie and perfection in reuealing and relating vnto vs such *Beauty & Comelineſſe* of such works of God, be e're a whit abated or diminished: nay whether it bee not rather more and more exquisitely polished and refined.

And for this purpose I will resume that, *Deut. 4. 32. Inquire now of the Dayes that are past, which before thee, &c.* Inquire, Beloued: were there ever greater deliverances of any Nation and people, then haue beene of ours in these late Dayes? every Day as it were striving

with other, (ἀγαθὸν ἔρις ἥδε βροτοῖσιν, *a happy strife for England*) which of them should be the conveyer vnto vs of the gladdest tidings of our greatest deliverance.

By the late Queenes-Dayes of famous memory, how diversly were the *Dayes* diapred with *Gods* admirable Workes, in protecting this our country & people? Her selfe, (and the whole Realme by her safety) before shee began to reigne, strangly preserved, and shee reserved by *God* to be our Queene, and to bring the people of this land out of darke ignoraunce & superstition into his *marveilous* [a] *light*. Afterwards, reigning, how often and admirably was she, & the whole Realme delivered from the raging of their enimies? No sooner a Rebellion, then easily represſed. No trayterous designe, but opportunely discovered, ether by the parties own confessiō, or otherwise, after a strāge sort. No conspiracie, by divlish association and witchery so strongly compacted, which by the divine prudence and providence was not by and by confronted and confounded. No invasion so mightily addressed, which by the powerfull goodnes of the Almighty was not soone countermaunded; and the authors thereof mightily distressed, danted, & endangered by weake * meanes. No Plague so contagious and general, which by the mercifulnesse of *God* hath not quickly & wonderfully ceased. No dearth so direfull, which ere long by the mercifull hand of *God* hath not beene ealed. No rumour of warre; which was not still from time to time, and in short time, stilled and appeased.

[a] 1. Pet. 2. 9.

* Witnes the Spaniards great Armáda in the yeere 1588.

Last of all, The Day of her death, which aforetime had

had beene deemed dreadfull to the whole land, was, by the extraordinary worke of *Gods* wisdome, so converted into a ioyfull *catastrophe*, as that that very Day yeelded vs vnspeakeable matter of magnifying the great Goodnesse, & loving kindnes of our *God*. Who against that Day had provided vs of a religious, a gracious, and a learned king: & one, as not without royall issue, to take away that former feare: so not then to learne, or vnaccustomed to sway a scepter. Him, I say, had *God* provided vs, yea & preserved also aforehand for vs: that, for the farther good and preservation of this kingdome, he with his rightfull title shoulde succeede the last Queene therein: and that so peaceably, as that not so much as one sword should bee drawne, no nor one Word vttered or muttered against him; And as he succeeded thus peacebly, so he should be even a *Salomon* for peace, making vs at peace with all the world: and at peace too within our selues, by the happy *vnion* of both these kingdomes; *God* by meanes of him making Great Britaine *as a* [b] *citie, that is at vnity in it selfe*: and making *peace within her walles, and plentiousnesse within her* [a] *palaces*.

The 24 Day of March.

The 5. Day of August.

[b] Psal. 122. 3.

[a] Psal. 122. 7.

But since the time of his Maiesties reigne, a time as yet of small spaciousnes, (*God* adde thereto the length of many Dayes and yeeres) how mightily *God* hath preserved him, and in him this whole Iland, is fresh enough in your memories. You cannot yet forget, vnlesse yee too much forget *God*, the deliverance frō the treason of *Watson*, & the rest: The deliverance of vs all from that great Plague, and ceasing it, wherewith in-

the beginning of his Maiesties reigne *God* for a short time chastised vs. Or, if ye might forget these so quickly; yet shall not that late most hideous & horrible intended *Massacre* by gunpowder, the 5. Day of *November* last, shall not that, I say, continue for ever in our memories, as if it had beene there *Written and engraue̅ with a pen of yron, and with the point of a diamond for* [b] *ever*? That so that 5. Day of *November* may still remember vs of the *Mercy* and *Iudgement* of the *Lord* in that *Massacre*. *Mercy*, in that it was but *inte̅ded*: *Iudgemēt*, in that it might, & was neere to haue beene *perfourmed*. Which what do we say, that it was inte̅ded? In which the match and powder were almost already tended which should haue blowne vp at once, and in one instant, the *Kings Maiesty*, the *Queene*, *Prince*, and *States of Parliament*: where this Iland should haue seene the whole body of her inhabitants cut off at one blow: [*] *vnius populum pereuntem tempore mortis*: yea & where there should haue beene for them all, even in the deliberation of common affaires, [*] *Communis--- rogus, ossibus astra Misturus*: *One common fiery blast, that should haue blowne vp their bones into the firmament*. An attempt, beyond that of *Salmoneus*,

[*] *Dum flammas Iouis, & sonitus imitatur Olympi.*

For here the vniuersall Estate of three kingdomes, (*which so many yeeres together had stood quiet, pleasant & happy; and yet had never before reioyced in a condition so happy, plausible, and well governed, as was that whereon it was at that day with great surety reapposed,*) had in a moment of time not beene disturbed only, but vtterly dis-

The 5. Day of November, 1605.

[b] Ier. 17. 1. & Iob. 19. 24.

[*] Lucan. lib. 2.

[*] Lucan. lib. 7.

[*] Virg. Æncid. lib. 6.

*Civitas autem cùm tollitur, deletur, extinguitur, simile est quodammodo, vt magnis parva conferamus, ac si omnis hic mundus intereat ac concidat, Aug. li. 22. c. 6. Civit. ex Cicerone, de Repub. lib. 3.*

dissipated and consumed. In imitation, (for the [c] Divle doth counterfaitly imitate and emulate the things of God) in imitatiõ, I say, of that last Day & end of Time, when in the twinkling of an eie,

[c] *Tertull. lib de Baptismo. lib. de coron. milit. & lib. de præscript. adve. hæret. &c*

[d] *Lucretius.*

" [d] *Vna Dies dabit exitio, multosq; per annos*
" *Sustentata ruet moles & machina Mundi.*

Then [e] *Inquire now of the Dayes that are past, which were before thee, since the Day that God created man vpon the earth, and aske from the one end of heaven vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath beene heard.* And (if I may be so bold to apply that which followeth too) [f] *Did ever people heare the voice of God speaking out of the midst of a fire, as we haue heard, and lived?* And that in the 36. verse, " *Out of heaven he made vs heare his voice to instruct vs, &* " *vpon earth he shewed vs his great fire, and we heard his* " *voice out of the midst of the fire. The fire?* yea, Beloved, & " such a fire, (that should haue beene) as never the Israe- " elites heard of. Their Dayes can tell ours of such a fire " as was never heard of before: and ours againe can re- " quite theirs with the Report of such a fire of gunne- " powder, as heretofore hath not beene heard of. They *lived:* so (ever praised be *God*) doe we too; our *King, Queene, Prince, States, & State,* & all: & are as yet in per- " fect estate. *God* shewed thē *his great fire vpõ earth;* And " so in the *vaute* he shewed vs the *wood* and *gunpowder* ready for the fire, which he had well neere kindled in " his [g] wrath. *The voice of God spake vnto them out of the* " *midst of the fire.* And so it did, and doth vnto vs all, by *the Dayes Report*, the Report we haue heard of our de-

[e] Deut. 4 32.

[f] Vers. 33.

[g] Deut. 32 22.

liue-

liverance, the 5. *Day of November*, out of the midst of so furious a fire. Yea, the voice of God speaketh vnto vs, to this whole Land, this whole vnited Iland, as vnto them in the same Chapter, [b] *Take heed to thy selfe, & keepe thy soule diligently, that thou forget not the thinges which thine eies haue seene, and that they depart not out of thine heart, all the dayes of thy life: but teach them thy sons and thy sons sonnes.* Forget not the *Day*, the 5. *Day of November*, wherein thou wert so strangely delivered, and *learne* therby *to feare me all the* Dayes *that thou shalt liue vpon the earth*. *Teach thy children*, saying, as t'is in the Psalme, *This is the* Day *which the Lord hath made*; or (as others read) *This is the* Day, *in the which Lord hath made: hath made* a mighty deliverance for vs his people of this Land: *and hath made* his *Glory* knowne to the whole world, by so, so preserving vs that Day.

[b] Vers. 9. & 10

Psal. 118. 24.

The like may be said of all the Beauty and Comely ornaments, which God hath bestowed, not on vs only, but vpon all other nations: To whō he giveth godly *Kings and Queenes for Nurses*, and such like, as before out of *Ezech.* for all which more particularly I referre you to every Dayes *Relation*. To which also, and to the Bookes that thereof are written, I must for brevitie sake remit you, touching the manifold *Discoveries* of new Countries and People, to the vnspeakeable *Advancement of Gods Glory*, and that by *One* Dayes *telling Another*. whence the *Psalter* of the *Nebiense Bishop* hath to the words of my Text, and the verses next following, especially the* fourth verse, *Apponed* a long *Annotation* of *Columbus* his *voyage* and *Discovery*

* Where is to bee seene, that Columbus oftē gaue forth; that God had chosen him, to fulfill that Prophecie.

of

of the *New World*, or *West Indies*. And where wee also may *Obserue*, concerning many other Countries and People besides our owne, & among them all *Virginia*; how *One Day* already *Telleth*, and *shall* still Tell more and more GODS Glory (*God* grant it may *vnto another*.

And so much of the Dayes *Beautie* and *Perfection*, to shew how thereby they shew forth, and that most excellently, the *Glory of* GOD. For, [d] *Omnis causa in sui perfectione effectus maximè honoratur. Every Cause is most of all honoured, or glorified, by the Effects perfection.* Whence the workemans cunning is most seene and most commended in an absolute peece of worke; according to that, *Ecclesiastic. 9. 19.*

[d] Savonarol. triumph. crucis. lib. 6. c. 2.

And all this is to learne vs a good lesson, by the example of the *Dayes*, and other of *Gods* creatures, to doe but as they doe in setting forth GODS Glory: That is, to hold vs to our Owne *Glory*, and by that which is our Beautie and Perfection; to endeauour to demonstrate vnto all the world, what a Beautifull & Perfect Creatour We all haue. Our best way of Glorifying GOD, being even by that wherein our chiefest Perfection doth consist.

Hence are we by the Scripture so often put in mind of *Perfection. Mat. 5. 48. Ye shall therefore be Perfect &c. Heb. 6. Let vs be led on forwards vnto Perfectiō. Mat. 19. If thou wilt be Perfect. &c. Luk. 6. 40. Whosoever will bee a Perfect disciple &c. Col. 1. 28. That wee may present every man Perfect, &c. Col. 3. 14. Loue, which is the bond of Perfectnesse. Col. 4. That yee may stand Perfect, &c. 2. Tim. 3. 17. That the man of God may be made Absolute, being*

*made Perfect.* And, *Iam.1.4. That yee may be Perfect.*

Now wherein this *our Perfection* consisteth, as it is pointed out vnto vs by those places of holy Scripture, which suggest vnto vs our Perfection: so will it not be vnprofitable to vnfold.

[a] *Ipsius Hominis vera perfectio in subijciendo se Deo, & in eo veneran do potissimum consistit. The true Perfection of man himselfe resideth in mans submitting himselfe vnto God in due Obedience, & in worshipping of him.*

[a] *Suvenarol vbi supra cap.1.*

*In worshipping of him.* And indeed, To worship GOD, what else is it, but [b] *To Turne vnto God, To call vpon him, To subiect our selues wholy vnto him, To desire & endeavour to become as like* vnto him as is possible, & to be made Perfect by him.* Againe; there being a *twofold worship of God, Externall and Internal:* and the Outward being ordained for the Inward, as an handmaide to attēd it, so the *Internall* being the chiefest: It must needs be, that our *Chiefest perfectiō* must be included within the Inward worship of GOD. *Interiorem autem verum Dei cultum, dicimus esse rectitudinem ac perfectionem vitæ hominis interioris. And the true inward worship of God, wee call Vprightnesse and Perfection of life in the inward man.* So *The holier a mans life is, the Perfecter is he. Sanctitas verò est interioris hominis perfectio, qua etiam totus homo perficitur. And Holinesse is the Perfection of the inward man, whereby is made perfect the whole man.*

[b] *Ibid.*

* *Satis Deum coluit, quisquis imitatus est, saith Seneca, epist.95.*

And therefore by Holinesse and Perfectnes of life is God best Glorified, and most syncerely worshipped.

The Reason hereof is plaine, as in the Perfection of other Creatures. For this Inward and Chiefe Perfection

tion ſtanding in Holineſſe, and in all kinde of Vertue and Godlineſſe ſheweth; that much more *Holineſſe* & all kinde of *Goodneſſe* belongeth vnto God, as a neere Attribute, who hath attributed ſo much thereof vnto men, as we ſee ſhining in their good life. ὅπως τὰς ἀρετὰς ἐξαγγείλητε &c. 1. Pet. 2. 9. *That yee may ſhew forth the Vertues of him that called you.*

And therefore they come ſhort of moſt rightly Glorifying God by their Chiefe Perfection, yea and of the true and entire Worſhip of God; who more regard the Externall Service of him, then this his Internall Worſhip, & their owne Perfection; who care more to come to Church, to heare Sermons, to receaue the Sacraments, and ſuch like: then to keepe themſelues holy and blameleſſe in life and converſation, vntill the Day of the comming of our Lord Ieſus. Preferring therein the mother of pearle before the margarite, the huske before the Diamond, their own Outward Perfection before their Inward, Gods Externall Worſhip before his Internall, their own ſlender *Glory* before Gods, and their owne true and perfect *Glory*. And as if God were a Body and not a Spirit, ſo they worſhip him only, or elſe chiefly, with Bodily Service, *which profitteth little*[a], And not alike in *Godlineſſe, which is profitable vnto all things*: and *in Spirit* and in *Truth*, as hee requireth to be worſhipped[b]. For ſo, by our Internall acts of Puritie and Righteouſneſſe, we are made more like vnto God, and therefore more Perfect, and therefore better ſetters forth of Gods Glory, by our neerer reſembling of him: then

[a] 1. Tim. 4. 8.

[b] Ioh. 4. 24.

*made Perfect.* And, *Iam.* 1. 4. *That yee may be Perfect.*

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[a] 1. Tim. 4. 8.

[b] Ioh. 4. 24.

*per actus exteriores, by meere and precisely Externall acts of Service,* which are but dissembling with God.

*Dicet aliquis:* (saith [c] *Athanasius*) *Est ergo Gloriæ cupidus Deus? Nequaquam. Nam nullius* [d] *indiga est rei Divinitas: sed vult sanè à nobis Gloriam consequi: hoc est, à nostris rectis operibus, &c. Some man will say: why, is God then desirous of Glory,* as of a thing which he wāteth? No,* saith he: *The Diuinity lacketh nothing.* (He hath *Glory* enough in himselfe, as being the *Cause* and *Foūtain of all Glory,* as before ye heard) *But t'is his will to be Glorified by vs, that is, by our good workes.* According to that, Mat.5.16. (and the like is againe, 1.Pet.2.12.) *That they may see your good workes, and Glorifie your Father which is in heaven.* And this too, for our owne good, & not * for Gods. For, as the *Sun* hath no need of vs, but we of him: so *God* hath no need of our *Glorifying* of him, but *we haue all neede of the Glory of God,* of which *we all come so short.* Rom.3.23. &, as *Elihu* speaketh, (Iob.35.6.7,8.) *If thou sinnest, what doest thou against him? Yea, when thy sinnes be many, what doest thou vnto him? If thou be righteous, what giuest thou vnto him? or what receiueth he at thine hand? Thy wickednes may hurt a man as thou art: and thy righteousnesse may profit the sonne of man.* S. *Chrysostome* vpon that Rom. 1.23,25. (Where the Apostle telleth, how the Gentils *turned,* or *changed the Glory, and the Truth of God*) saith: [a] ἠλλαξαν τὴν ἀλήθειαν τοῦ αὐτῶν μέρους· ἐκεῖνο γὰρ ἄτρωτον μένει, καὶ οὐσίαν δόξαν ἔχουσα ἀνύβριστον. *They wronged the Truth and Glory of God, as much as in them lay. For indeed, let the doe their worst, they can not wrong God, who is the Truth;*

There

c *Sup. Eph* 1.6.
d Act.17.25.
* See the next Sermō, there where Austin is alleaged on Ps.39.
* *Cui nec institia creaturæ cuiusquam est necessaria. Aug ep.* 106.
a *Super illud,* ὅτι τὸ γνωστὸν τοῦ θεοῦ &c.
* *Et hemil 2. in Ioan.* ἀγῶνες ὑμῖν θεὸν καὶ πρὸς τοῦτο ἡ ἀληθείας ἐχθρὸς, [πρὸς] τοῦτο πάλα μηχανωμένους ὥστε καθελεῖν τὴν δόξαν τοῦ υἱοῦ τοῦ θεοῦ· μᾶλλον δὲ ἑαυτῶν. μὲ γὰρ μένει διαπαντὸς ὅσα ἐστὶν ἀλλὰ φθάσῃ βλασφήμιαν λοιδορίας ἐκλελυμένην.

Deut.10.

There being *no shadow of turning or alteration with him, and he having in himselfe his owne peculiar Glory perpetuall, and perpetually inviolable.* And the Lily of the [b] Iam. 1.
[c] Masse saith wel, *Gloria Dei nullum est contrarium malum: quia de bono & de malo resultat Gloria Dei: & de malo inquantum pungit, de bono inquantum remunerat. There is nothing that can crosse or contrary the Glory of God, for that both good and evill redound to his Glory: the one by his revenging, the other by his rewarding of it.* [c] Fol. 28. a.

Next, let vs chaunge the name of *Perfection* into *Beauty*: *Beauty Rationall* and *Intellectuall*, as hath beene said. Which seeing the *Dayes* do for their parts so precisely maintaine, as hath beene declared: we that are Reasonable and Intellectuall creatures, ought in all reason as curiously to preserue on our parts: least wee proue vnlike, not only to *God*, but even to our selues: and become more deformed then those creatures, which *God* hath formed voyd of reason and of vnderstanding.

For that the Beautifying of our selues, the making of our selues Faire and Comely, the preserving of our Beauty, the Trimming and Decking of our selues, is in vs too the setting forth of the *Glory* of our *God*. Hence is the *Church of Christ*, throughout every part thereof, described to be so *Faire* in the *Canticles*, chap. 4. ver. 1. *Behold, thou art Faire my Loue: behold thou art Faire.* And in the 7. verse, *Thou art all Faire my Loue.* And so *Faire* in the 45. Psalme, as that *God* himselfe (ver. 12.) *hath pleasure in her Beauty.*

But then we must consider too, Beloved, whereon

this faire Beauty ſtandeth, and wherein this Comely-neſſe conſiſteth.

And we ſhall finde it to be that, wherein we ſaide conſiſted our *Perfection*. For, *Quæ maior hominis pulchritudo*, ſaith *Simon de* [d] *Caſſia*, *quàm vt obediat Deo? Certè dixerim nullam, &c.* What greater Beauty hath mã, then to obey God? I may well ſay, none at all. This, *Salomon in the end of* [e] *Eccleſiaſtes* witneſſeth, ſaying, *Feare God & keepe his Commandements: this is every man*, that is (ſaith he) *for this End is every mũ created, & by this doth every man atchieue his chiefeſt comelyneſſe. Conſider every man ſeverally, and yee ſhall finde this to be all his Beauty, to be alwaies in* * *preſence of the firſt and vnmarreable Beauty, & that the created Faireneſſe ſhould be ever neere the vncreated, & the Cauſed neuer to be neere to leaue his Cauſe.* And, as S. [a] *Bernard* hath, *Qui clarior, (claritatibus ſpiritualibus) ille propinquior: eſſe autem clariſſimum perveniſſe eſt. &c.* The brighter and fairer a man is, (*in Spirituall Beauty and Brightneſſe*) *the neerer he commeth vnto God: and to be Moſt Faire, is even to be* * *preſent with God, to ſee him as he is*, that is (ſaith he) *to be as he is, & aliqua diſſimilitudine non confundi, and not to be ſpeckled or ſpotted* (as now wee are) *with any vnlikeneſſe vnto* GOD.

[d] *Vbi ſupra.*

[e] Eccles. Cap. 12. v. 13.

[a] *Super Cantic. ſerm. 31.*

* Immortalitie maketh vs neere vnto God. Wiſ 6. 19

Thus to be *Moſt Faire, Moſt Perfect*, and *Moſt Glorious*, is not for vs till after this life, and that therein firſt wee ſhall haue ſtrived for the poſitiue and comparatiue degree of *Faireneſſe, Perfectneſſe, and Glory*.

But alas then for the *Dayes*, & ſuch like creatures! This is not at all competible vnto them in the worlde

to come. By how much the more inexcusable are we, if we suffer the *Dayes* so to outrunne vs in the Service of God, when as none but we haue the Reward proposed vnto vs. What? shall the *greatest glory* redounde vnto vs, Beloved, and to none but vs? And why then can we endure, every part of every *Day* to do nothing else but shew forth *Gods glory*; whileſt with vs * *Maxima vitæ pars elabitur malè agentibus,* * *magna nihil agentibus, tota aliud agentibus?* as x *Seneca* speaketh; *The greatest part of our life is spent in doing evill, a great part in doing nothing, but all in not doing that that should be doe, to Gods glory, so as all things should be done* (1. Cor. 10. 31) ---*Forma Dies vitæ, The Day resembleth Life*, saith b *Hilary*. I would, Beloved, our life did as well resemble but the Day. *were I but a Nightingale*, could c *Epictetus* say, *I should doe the duty of a Nightingale: if a Swan, the duty of a Swan. But now that I passe them, by being endowed with Reason: reason is, I should Honour and glorifie God. This indeed is My Dutie: this I doe, and will continue to doe, not giving over this charge of mine, vntill I be discharged of this life. For what can I, may what ought I to doe else, but to extoll the Name of God, and to shew forth his glory.* If a Heathen man could say all this: what then, thinke you, ought each of vs Christians to say, and to doe accordingly? *If God had made me a Day, I ought to haue done the dutie of a Day; if a Night, the dutie of a Night: And that had beene, To shewe forth Gods glory; But now that he hath created me after his owne Image, & therefore more liuely to expresse his Glory, according to that 1. Cor. 11. 7. He is the Image & Glory of God: so making*

* Al magna.
* Al maxima.
x Epist. 1.
b Carmin. in Genes.
c Arrian. Epict. lib. 1. cap. 17.

king me to excell the Day in more then Reason, yea &, more then was reason, making mee a promise of an Everlasting Crowne of Glory, if I would but for a short season shew forth his Glory; reason is, if reason be for any thing, that I, I more then any thing, should set forth the Praise, the Honour, and the Glory of my GOD. This indeed is my dutie: for this am I most of all obliged vnto GOD: this I doe, and doing will doe continually, not deserting this dutie of mine, vntill I shall haue paid nature her last duties. For what can I, nay what ought I to doe else, so long as I haue any being, but to glorify GOD the author of my being, and of my well being; beginning it here in this life, which in the life to come shall bee perfited; here longing, & thither looking for to come, where being * ioyned vnto GOD, and made like vnto him, wee must needs enioy Most Glorious Felicitie; There being, as Plotin saith, no felicitie, no pleasure, * or cõtentment without GOD: who is, as saith * another, *Omnis Beatitudinis fastigium, meta, finis*: The height of Happinesse, the goale of Glory, and period of Perfection.

* *Vid.* Sap 8. 17.

* Enne. lib. 1. in initia.

* Iamblichus.

To whom this Day and evermore bee ascribed all Perfection, Happinesse, and Glory.

# THE DAYES REPORT OF GODS GLORY.

## PSALM. 19. VERSE 2.

*One Day Telleth another*, or, *One Day telleth a word vnto another, &c.*

HAving in the *Subiect* of the *Days Speech* already ſpoken of the *Glory of* GOD in generall, how it is reported by them: we are now, by the ſame guidance of our GOD as before, to deſcend with the Prophet *David*, to ſome excellent Particulars of GODS glory vttered by the ſame Reporters. Like vnto thoſe, who, hauing left the main *Ocean*, are now entered into an arme or creeke of the Sea neerer home; or like thoſe, who for a while haue beene lifted vp to ſee the flame of a great fire, but afterwards let downe againe, can ſtill behold the Sparkles *, and no more. Part. 4.

Before, *One Day told* [*The Glory of God*] *vnto another*, Now, *One Day telleth* [*a word*] *vnto another*. *Illud incer-*

* *Vide Eccluſ.* 42. 22.

*tum esse apparet, de quo verbo, & qua Scientia loquatur hic versus*, saith *Wolfgangus Muscutus* on this place. *It is vncertaine what Word is here meant, that one Day telleth another; as also, what Knowledge one Night is in this verse said to teach another.* And he proposeth two Acceptions.

Either that there should be vnderstood *The Word of God*, by which the Heavens were made, and *The Knowledge of God*, whereby they were most cunningly made; or else, *The Word of the Heavens, of the Dayes, and of the Nights predicating* GODS *Glory*. And he saith, that this latter seemeth vnto him to be *simplicior*; (*the simpler, or the plainer*) *yet so, vt dictione Scientiæ, quam indicari dicit, non eam qua nos Deum cognoscimus, sed qua Deus cælos summa sapientia condidit ac disposuit, intelligamus. That by the word [Knowledge] which one Night is said to teach another, we vnderstand not that Knowledge by which we knowe God: but that Knowledge, by which God after his most excellent wisdome made and disposed of the Heavens.*

But who seeth not, Beloved, that this most excellent knowledge of GOD leadeth vs to that other, which is, our knowledg of God? as also, that the knowledge whereby we knowe GOD, againe conducteth vs to that knowledge whereby GOD made the world? Like as whē in a Regresse Demonstratiue, we first demonstrate the Cause by the Effect; & then againe the Effect by the Cause. So that it commeth all to one, whether of those two knowledges wee there vnderstand.

Againe, to propose two meanings of *Worde*, and

*Know-*

*Knowledge* here: and for the word, *Word*, to embrace the latter: but for the worde, *Knowledge*, to entertaine the former: (as here *Musculus* doth) what else is it, but indeed to embrace & entertaine both? both? yea, Beloued, and so we may, & must too, accept of a *word* here in my Text in both these senses: vnlesse we will be very extravagant from a whole streame of Interpreters of best note. And t'is the rule of S. *Austin*, *conf. l. 12 c. 31. Cũ alius dixerit, hoc sensit quod ego: et alius, Imo illud quod ego: Religiosius me arbitror dicere, cur nõ vtrumq; potiùs, si vtrumq; verum est: & si quid tertium, & si quid quartũ &c.* When one saith, Such a thing is vnderstood by such a place of Scripture: another saith, another thing is thereby vnderstood: I hold it the more religious course for me, to say, and why not rather both, if both be true? yea, if a third, or if a fourth meaning? And, [a] *Vnus Deus sacras literas vera & diversa visuris multorum sensibus temperavit.* God hath so tempered the Scriptures, as that hee hath made them fit for diverse vnderstandings, so long as they are true. And, in his first booke, *de Genes. ad liter.* the 18th Chapter: *Si qua scripta divina legerimus, quæ possint, salva fide, qua imbuimur, aliis atq; aliis patere sententijs, in nulla earum nos præcipiti affirmatione ita projiciamus &c:* If we light vpon any place of Scripture, which may, agreeably to the analogie of faith, yeeld vs more interpretations then one: Let vs not be headlong in affirming but one, with excluding of the rest. Yea or, with præiudicing of the rest: as himselfe saith afterwardes of himselfe, in the 20th Chap. *Nõ aliquid vnum temerè affirmans cũ præiudicio alterius expositionis fortasse melioris, &c. Not*

[a] Ibid. August.

*Vide etiam Fulgent. ad Monim. lib. 2. pag. 113, 114, 117, 118.

*peremptorily or rashly affirming but one meaning, with preiudice of another exposition, which happily may be the* *better.

Because of all which, Beloved, I intend (God willing) to prosecute the *word*, that here *One Day* is said *to tell another*, not only in those two senses last aboue mentioned; but in some seeming other, agreeable to wholsome doctrine, consonant to the circumstances of my Text, and not at all dissenting from, or preiudicing the most commonly receaued interpretations; *rather keeping my selfe to the libertie of the word, then any way either to imprison it, or the riches of the Observations that arise from it*; as one [b] of late, as out of S. *Austin*, hath in like case well pronounced.

b M. Hutton in his Answer to the Reasõs for refusall of Subscription, pag 86. & see *Bernard. super Cant. serm. 51. Non sane à prudente de diversitate sensuum iudicabor, &c.*

*One Day telleth a word vnto another.* ] 1. *A word*, 2. *But a word*, and 3. *But One word.*

1. First: *A word.* And here first, in [*A word*] wee haue whereby to rectifie the *words*, *Mottes*, or *Mottos*, *Apophthegmes*, *Ænigmaes*, *Symbols*, *Posies*, *Emblemes*, *Titles*, and *Inscriptions* of these dayes. These *Dayes*? No. But rather, *The Men* of these dayes; by the Example of These, and *All Dayes* else, and of *The Heavens* and *The Firmament*. Whose *Mottos*, (*pleasant* and *Amiable* * *Mottos*) and whose *Firme Imbossings* & *Glorious Imbrodery*, are still *The Glory of God*: according to that which already yee haue heard, and shall hereafter heare, so long as *The Dayes Report* lasteth. I or so, *One Day telleth a word vnto another.*]

* See the Italian, Motto.

Where first, vnto Gods *Glory*, I cannot but cõmend the moderne *Mottos*, *Posies*, and *Inscriptions of Christiã Princes*, whether in their *Coynes*, or otherwise: In which

which *The Glory of God* is either Expressed, or evidently Imployed. Such as, wherein *God* and *his Grace* is mentioned, is *put to be their Helper*, is implored for *Tuition*, is magnified for *Vnity*, is vnited *to Right* and *Equity*, is honoured by *Dishonour to Euill Thinking*, by *Things Admirable being the Lords Doing*, by *the Shield of Faith protecting*, by *Iesus passing through the Midst* of his Enimies; by *Victory* and *Saluation* ascribed to *The Crosse of Christ Iesus*: and the like.

In all which, compared with the Profaneneſſe and Idolatry of Pagans, and the Aboliſhing thereof, as of *Darkneſſe* at the Sun-riſing, yee may diſcerne [a] *The Lyon of the Tribe of Iuda*, as it were by his *Paw*; The propagation of his kingdome, by thoſe *Signes* and *Symbols*, thoſe *Stamps* and *Impreſſions of Gods Glory* left on the Earth; whileſt his *Hand is in the* [b] *Necke*, and Collar *of his Enimies*: and whileſt he *ſtampeth* and *Trãpleth* [c] *vpo Infidelity*, *duſhing it in pieces like a Potters* [d] *veſſell*. Yee may ſee his *Inheriting the Heathen*, by making *Kings and Iudges of the Earth to be ſo Wiſe and Learned*, ſo *to Serue the Lord*, ſo *to Reioice in Him*, ſo *to Kiſſe the Sonne*, and *to put their Truſt in Him*: as that their very *Mottos*, *Emblemes*, *Inſcriptions*, *Dedications*, and *Conſecrations* ſignifie *the ſame*. *Pilate* himſelfe, by the *Diuine power & prouidence*, & maugre the Enimies of *Chriſt*, * preſcribing to them herein, when he wrote that *Title*, or *Inſcription*, and *put it on the Croſſe of Chriſt*: The *Interpretation* whereof [e] *Eructuateth the great power of Chriſt*; and how *Inuincible He*, the *Intitled*, is; againſt whoſe very *Title* nothing could prevaile. But eſpeci-

[a] Rev. 5. 5. Gen. 49. 8, 9.

[b] Gen. 49. 8.

[c] *Vid. Iſai.* 63, 2, 3.

[d] Pſal. 2.

* *Quod ſcripſit Pilatus, de Inſcriptione, præſcripſit.*

[e] *Hæc ſiquidem Eructuat Interpretatio, &c. Sim de Caſſ. in Euang. lib.* 13.

ally He himselfe, That *Intitled King*, that *Crowned and Flowrishing King of Kings*, & *Lord of Lords*, hath taught them so to doe: in that which hee said touching the *Coyne of the Tribute*, and the *Image and Superscription thereof: Render* [f] *therfore vnto Cæsar the things which are Cæsars, and vnto* God *the things that are* Gods. *The things that are* Gods? *What are they? Christ* elsewhere taught thē saying: [g] *Thine is the Kingdome, and the Power, and the Glory, for Ever.* So that *therefore*, even out of the *Image and Inscription*, there is a *Tribute* due vnto God too: a *Tribute of Thankes, and of Praysing his Glorious Name*: a *Tribute of Attributing, and Ascribing the Glory of the Image and Inscription, and All* [b] *that is Cæsars, vnto* God.

[f] Mat. 22.

[g] Mat. 6. 13. pervse also 1. Cor. 29. v. 11, 12, 13. where are specified,

[b] Riches
Honour
Strength
Greatnesse
Power
Glory
Victorie
Maiestie
Kingdome
Supremacie.
All in Heaven
All in Earth.

This *The Dayes* also doe not omit to tell vs: which what *Name, Title*, or *Inscription* soever they beare, whether of the *Sunne*, or of the *Moone*, or any other: yet their *word*, or *Motto* sheweth, That *the Glory* thereof, all the *Glory of the Sunne, the Moone, the Starres, the Heavens, and the Dayes of Heaven*, and of all things else, is, and ought to be attributed, and appropred to the *All-Glorious Creatour*. For so, *One Day telleth a Word vnto another.*]

See the Remaines of a greater work.

Where next I cannot choose but reprehend the Vaine and Prophane, yea and Diabolicall *Mottos, Titles, Devises, Emblems, Impresas, Epitaphes, Epigrams, Anagrams, Pageants, Playes, Enterludes, Inscriptions, Dedications*, & such like, applauded & embraced by *Christs Souldiers*: & yet are they *Antichristian Badges*. Whereof some are *Wanton* and *Lascivious*, some *Prowde* and

Vaine-

*Vaine-glorious*; some *Prodigall* and *Luxurious*, some *Falſe* and *Iniurious*, *Iniurious* are they all to *Gods Glory*, by being Extravagant from His words [a] words direction: either by *Corrupting of Good Mãners*, or by ſomething which doth *Coincidere*, (meete together with it in the Divle, and fall together into Hell: ) as by *propagating of Profaneneſſe*; by *Affecting to Magnifie Mens Names, inſteede of* GODS; by *Engendring of Strife and Scandals*; by *Intituling* themſelues, or others, to that which is not theirs; yea and to that [*] *Papall glory of God* which is not theirs, and vnto which all that is theirs ſhould be aſſigned, and reſigned.

[a] Eph. 5. v 4, 5. 19, 20. Eph 4. 29. & inde. 1. Cor. 15. 33. Col. 3. 8, 9. &, 4 6. &c.

[*] Iſai 9. 6. Wonderfull, Father &c. Chriſts Titles.

*One Day telleth a word vnto another.*] Where, in the next place, obſerue with me, how for [*word*] ſome Tranſlate *Speach*, *voice*, or *Language*; According to thoſe words of the third verſe.

*Gods Glory by Speech, & Lãgnage*

Here alſo the Great *glory of God* is ſeene, by that great *Glory* of Man aboue other Creatures, wherwith GOD hath doubed and enobled him, the better to enable him to ſet forth the *glory of God* that ſo exalted him.

This hath beene before entreated of. And appeareth to be ſo much the more Excellent a gift, becauſe it is ſo long a comming. For it is not given Ordinarily in an Inſtant, but in Succeſſion of Time, & in the proceſſe of many *Dayes* and *Nights*. We are *Infants* a great while, and with much adoe learne to Speake our own mother Tongue: but with much more adoe the languages of others. We muſt bee long experienced and practiſed therein, before we can be perfect.

For

For ſo, *One Day Telleth Speach vnto another.*]

This ſhould teach vs to make high reckoning thereof: and, when we haue this gift, to imploy it diligently to that purpoſe, wherefore we had it: ſeeing that it was ſo long before we had it, & before that we coulde *glorifie God* by it; ſeeing alſo that the Time will not be long, before our *Speech* will faile vs. For this too Experience learneth vs, This *One Day telleth another*: The *Speach and word of God* to be *Æternall*, but the *Speach and words of Man* to be every *Day* neerer and neerer to *Expiration.*

*One Day telleth a word*, or *Speach vnto another.*] Behold another Actuary, or rather a whole *Chorus*, or *Company of Tongue-Actors*, ſinging melodiouſly vnto Gods Glory. Namely, the great Increaſe of *Languages*, that Continuance of *Dayes* and *Times* hath vttered: in ſo much that already they amount in reckoning to many Hundred. *There are* (ſaith the [a] Apoſtle) *ſo many kindes of voyces in the world, and none of them is without ſignification.* Surely no. Nor without *Signification of the Glory of God*. In the ſhewing forth whereof: ſee here, how the world hath from time to time profited by *Languages*.

*By Increaſe of Speech & Languages,*

a 1. Cor. 14. 10

The time was when; [b] *The whole Earth was of one Language, and of one Speach.* And Then did *One Day tell another the Glory of God*, by that *One Speach*, or *Language*. Vnder which God wrought ſo many wonderfull works, and whereby He, the author of that *vnion*, did then the better enable the *Nations* to *vnitie of Mindes* in the true *worſhip of him*, and to the attaining

b Gen 11. 1.

*By Vnitie thereof,*

to

to the *Knowledge of the Truth* with more facility. But when they abused that *Vnion*, and that easie way of getting *vnderstanding*, (by vnderstanding all that was spoken in the world) to *Proud & Presumptuous Association* and *Confederacie*: The also God declared his *Power, in Confounding their Language*, and making such a *Division* among them, as was never heard of in the world, and which their vnheard of *Malice* and *Presumption* brought vpō them; That one of them vnderstood not the other: So to giue them to vnderstand their dutie by *Diuision* and *want of vnderstanding*, which before they would not learne by *Vnion of Speech* and *vnderstanding*. Yet even then too, the *Powerfull Wisdome* and *Goodnesse of* God proceeded on still to the farther manifestation of it selfe, by that *Confusion* and *Diuision of Speech*: even at that *Day*, out of that *Babeling Infancy* of the world *Ordaining his Praise*. *His Praise*: In producing afterwards *Distinct Knowledge out of that Confusion*, as it were *Light out of Darknesse*; making it appeare every Day more and more vnto the world, by the ensuing *Multiplicitie of Languages*, which in Times ensuing were also *vnderstood*, How *well he could Teach, that had so well Divided*. How *out of the Mouthes* of Such *Infants*, as *Men* then were, and ever would bee, but that *God Teacheth them*, hee could so well *Divide* vnto the *World*, & *Disperse* * *His Praise of Knowledge*. He still preserued *Knowledge*, that was *Good*, in the midst of that *Division*; yea and increased it thereby: making afterwards *Diverse Languages* and *the Guift of Tongues*, a meanes of dividing greater *Knowledge*, and more am-

*By Confusion thereof,*

*By Distinction and Distinct Multiplicity thereof, out of that Confusion:*

* According to one signification of ἀπαρτίζω, for which καταρτίζω is also put.

*By preservation thereof, in the midst of that Confusion.*

ple *Declaration of his Glory* to the world. To which rightly appertaineth, the straunge and admirable preservatiõ of so much of the *Hebrew Tongue* (the *Speech*, as is most approued, that first was in the world, and in the which *Gods Word* was written) in the midst, not only of that *Babels* * *Confusion*, nor only of the *Egyptiacall Affliction* of the *Hebrewes*, but also of that after-*Confusion* & *Mixture* of the *Language of the Hebrews*, in their Idolatrous *Familiaritie* & *Commerce* with the *Assyrians*, and in their *Babylonish* and *Chaldeish Captuities*; It appearing thereby, and *One Day telling another*, That not only *The Word of the Lord endureth foreuer*, but also that *Speech and Language*, in which *The worde of the Lord* * *Spake*, or was *Deliuered*, is so farre forth kept inviolable to the End of the world.

* *Lingua Hebræa in Diuisione Gentium per loquelam sola populo ad Dei cultium pertinẽte remãsit. Sim. de cass. lib. 13. Vid. Bertram. in præfat. in cõpar. Linguæ Heb. & Aram.*

* *In illa locutus est Christus, & mundum docuit quę nesciebat. Sim. de Cass. vbi suprà.*

*One Day telleth a Word, or Speech vnto another.*] Hereout issueth now farther into our discourse and consideration, *Extraordinarie*, & *Miraculous Speech*: whereby God for the farther *Ordination of his praise* hath afforded vnto men most wonderfull Instructions; That so they, with whom the *Word of* God spoken by the *Ordinarie Admirable Speech* and *Language* of Men & of the World will not prevaile: yet, by the vttering of it by *Extraordinarie* and *Miraculous Speech*, aboue the *Speech of Men*, or the *Personous Personated Speech of the World*, may bee enforced to the Ever *Hallowing of his Name*.

*Gods Glory by Extraordinary and Miraculous Speach:*

*By the Gift of Diverse Tongues:*

Hence was the *Guift of Speaking Diverse Languages* so miraculously bestowed on the *Apostles* (*Act. 2.*) for the Promulgation of the Glorious Gospell of Iesus

ſus Chriſt, and of the wonderfull Workes of God. To which, as to a moſt ſtrangely vouchſafed meanes, we that are partakers of the *Goſpell*, and of the *Spirit of Grace*, owe no leſſe then that Participation; and therefore owe the giuing of Great *Glory vnto God* in that behalfe. In reſpect whereof, *One Day* doth ſo tell the Glory of God vnto another, That diverſe, induced alſo by that *Rom.10.18.* Where the 4th verſe of this Pſalme is alleaged, haue by the *Dayes* here in my Text vnderſtood *Chriſt* and his *Apoſtles*, *Chriſt Telling his Apoſtles* (as formerly ye heard [a]) or elſe *Chriſts Twelue Apoſtles*: who, like vnto the *Twelue Houres of the Day*, by that *Light*, that he the *Brighteſt Sunne* infuſed into them, eſpecially by the *Effuſion of His Holy Spirit*, and conferring the *Guift of Diverſe Languages* vpon them, *Preached The Knowledge of Saluation* to people of *All Tongues* and *Languages*.

[a] In the firſt Sermon.

And here wee may note their vnthankfulneſſe and rash iudgement, who, contrary to the Rule of the Apoſtle (1. Cor. 14. 39.) diſlike and *forbid Speaking with Tongues*; ſo farre forth, as that one *Word*, or *Sentence* in the *Church*, in another Tongue then theirs, although with Interpretation annexed, doth offend them. They being of like Superſtition for their owne Tongue, as others are and haue beene for the *Hebrew*, *Greeke*, and *Latine*. And they, who before could not be ſuffered to haue any *Service* in their owne Tongue, now not willingly ſuffering any one *Word in Sermon*, or *Bible*, to be out of their owne Tongue. When as the retaining of ſome *Words in another Language*, eſpecially by com-

mon vse and Explication vnderstood, maketh much for *Ædification*, and for the *Glorious Building of Gods Praise*. For (to omit many other reasons) those *Wordes*, yea, or *Sentences*, are they not, like vnto the *Reserved Manna*, a *Signe* and *Memoriall* vnto vs that Beleeue, of *Gods Good Will* towards vs, in that he hath made choice of vs also, to call vs to the knowledge of the Truth by meanes of *Diuerse Tongues*, *Vnderstood* and *Interpreted*? & in that, from former *Darknesse*, he hath brought vs to such plentie of *Light* in him, and hath, by the *Report of his Glory*, so richly and *Superabundantly* furnished vs with *Knowledge in our own Tongue*; That we haue now somewhat to spare from our owne necessarie vses, to lay vp in his *Glorious Golden* * *pot*, *in Signe of Thankfulnesse*? Like as doth our *Mother Vniuersitie*; whose *Latin* seemeth now to bee turned into *Gold*, *Gold of* Gods *Glory*; whilst, in the time of the *Spirituall Vintage of Good-Wine*, it doth of late make *Latine Hymnes of* Gods *Glory* to be the *Prefixes* of the *Latine Sermons of His Glory*. Wherein, among other commendable ensignements, appeareth *a Signe of Thankfulnes vnto* God. Without which, it is to be feared least God returne vs, among others, That *Signe* of his displeasure, *To speake vnto vs with men of other Tongues, and with other Lips*: and that the rather, because of our *Iudaizing*, that is, our *Obstinacie*, our *Vnbeleefe*, and *Disobedience*, in regard of *The Report of* Gods *Glory*, which *Every Day* bringeth vnto vs, both in our *Owne & other Languages*. In so much that still it may bee said of all in generall, *They haue not all Obeyed the Gospell*: and, Lord,

* Hei. 9. 4.

Rom. 10. 16. & vid. Ioh. 12 37 38, &c.

who

*who hath beleeued our Report?* Yea; *when the Sonne of Man commeth, shall he finde Faith on Earth?* notwithstanding so many wayes of *speaking*, and so many kindes of *Tongues* and *Languages*; by the *Hearing* and *vnderstanding* of which in all their variety, variety *Extraordinary* and *Miraculous*, God hath laboured to make *Men to Beleeue*. Luk. 18. 8.

*By the Speech of Superiors: Angels,*

For hence it is too, that God hath divers times spoken vnto *Men* by *Angels*. *Angels?* And would no other serue the turne? Would not all the *Speach* and *Languages* spoken by all the *People of the Earth*, and manie of them *Priests* and *Prophets* too, suffice? Is man so bad a Scholler, so *dull of* [a] *Hearing and of vnderstanding?* Then hath he so much the more to answere for, if neither the *Speach of Angels* may make *the word of God to fructifie* within him. [b] *For the word of God Spokē by Angels was stedfast, and every Transgression and Disobedience receiued a iust recompence of reward.* And *If so* (saith the Apostle) *How shall we escape, if we Neglect so great Salvatiō, which at the first begā to be Spoken by the Lord, &c?* And, chap. 1. ver. 2. *God hath in these last Dayes Spokē vnto vs by his Sonne, &c: his Sonne & Heire*: whose *speach*, of all others, we should *Reverence*. Here is the Speach of one that is *Greater then the Angels*: And will you heare the Speach of those that are Lesser thē the Angels? All shewing forth the powerfulnesse of his Speach that is the Greatest, and conferring a still *Apposite Apposition to his Glory*.

[a] Heb. 5. 11.

[b] Heb. 2. *& the Lord of Angels.*

[c] Mat. 21. 38, 37.

*By the Speech of Inferiors:*

*One Day telleth another.*] For that God hath sometimes made *the Dumbe to speake*, and taught *an Infant* & *Infants*,

*Mē, Dumb,*

in an Instant to Speake wisely. And whē (not to speak of All the Dumb that Christ endowed with Speach) he made *the Children to Cry in the Temple, Hosanna to the Sonne of David.* (Mat. 21. 15.) To which *Christ* himselfe (vers. 16.) applyeth that of the 8. Psalme: *Out of the Mouth of Infants* (or, *Babes*) *and Sucklings hast thou* d *Prepared, Ordeined, Fitted, Fitly composed,* and (according to the *Hebrew*) *Founded* thy *praise.* A weake *Foundation,* to build vpon; especially Such a *worke* of Such a *Founder.* The Foundation being sometimes no better then a *Babell,* or *Confusion.* But so did he sometimes out of a lesse matter (by as much as *Nothing* is lesse then *Any Thing*) make *All Things,* and *All Things to His Glory.* So is *his power made perfect through weaknes.* (2. Cor. 12. 9.) So *hath he chosen the Foolish things of the world to Confound the wise, and the weake to confound the Mighty, &c.* 1. Cor. 1. 27. *That no Flesh should Glory in His presence.*

a Vt Psal. 8. 2. & Heb. 10. 5. See all the Significatiōs of καταρτίζω.

It is there also worth the observation; how that those words, *Out of the Mouth of Infants, &c.* are inserted in the Second verse of the 8. Psalme, betweene the first and third verses, in which the Prophet magnifieth *Gods Glory* in consideration of the *Heauens,* & such like workes of his, and his *Ordeining;* As also the words of my Text are, in the second verse of this Psalme, interposed betweene the first verse, and the rest; in which the *Heauens* too, and such like *Creatures,* are brought in for the *Declaration of Gods Glory.* As though *the Heavens* too, and *the Dayes of Heauen, the Sunne, the Moone,*

*Sun, Moon, Starr, Heavē, & Day-Infants;*

the

*the Starres, the Firmament*, and the reſt, were to be reckoned among thoſe *Babes and Infants, out of whoſe Mouthes*, together with others, hee *hath Appointed the predication and perfect Compoſition of his prayſes*. And as though that ſecond verſe of the 8. Pſalme might ſerue to *Parallell* my *Text*, in the *Dayes Parliament of Gods Prayſes*.

*Theſe Infants Parliament.*

And here we may not omit, to bring in *the Sunne* and *the Moone, the Dayes* & *the Nights*, as it were *Kings* with their *Nobility*, in their *Extraordinary Attire* and *Parliamentall Robes*, moſt *wonderfully* and *Miraculouſly Teſtifying* the Glory of their Creatour, & our Redeemer.

Among other things ſo *Strangly Enacted* by them; we haue in moſt infallible Recorde, That *worke*, that *Strange worke of the Lords*, That *Act of his*, that *Strange Act of His* (Iſai. 28. 21.) Whereby *the Sunne, at His Bidding, ſtood ſtill in Gibeon, and the Moone in the Valley of Aialon. The Sunne*, that otherwiſe, & in This Pſalme, ſo *Swiftly* & with ſuch *Alacrity Runneth his Courſe*; yet There, by *the ſame Commaunding power*, had no power to *proceede*, was put to a *Demurre*, *Abode in the midſt of the Heaven, and Haſted not to goe downe for a Whole Day. And there was no Day like that Day before it; nor after it:* (Ioſh. 10. 12, 13.) When *One Day was as Long as Two* (Eccleſiaſticus, 46. 4.) *One Day* went beyond it ſelfe in *Lauding the Lord*: and loſt his owne proper Name, in *Magnifying the Name of the Creatour*. For how ſhould it haue any longer the Name of Day, that was ſo much *Longer* then a Day, & was nether *Artificial*, nor

*1 Things there Enacted.*

*Naturall*? Yet is it ſtiled Such *a Day*, as *the like was ne-* ||
*ver before it, nor after it*. A *Day* of more then *Ordinary* ||
*Continuance*, in his Luminous & Voluminous Expoſitiō of his Makers glory, by obſerving his Ordinance: And therfore Dignified with the *Name* of *None-Such*, and to be of an Higher *Order* then the reſt.

Here men may learne, to preferre *the Glory of Gods Name* before their owne; To approue themſelues the Miniſters and Servants of Reporting Gods Honour, by their *Honour and Diſhonour, by Evill Report, and good* [a] *Report*: That the loſſe of *Name* or *Reputation* for God and Godlyneſſe, for the Glorious Goſpels ſake, & in the Service of ether, ſhall be with manifold advātage reſtored them in this Life, and that that is to come; Laſtly, that the beſt way to get *Extraordinary Precedencie* and *Reputation*, and an *Excellent Name* aboue others, is by *Exceeding* others in *Paines* and *Induſtry*, by *Extraordinary Points* and *Exploits of Gods Service*, & by *Keeping his Commaundements*, whether in things *Ordinary* or *Extraordinary*, with *Ordinary* and *Extraordinary Endeavour*.

a 2. Cor. 6.

All this we are better taught, then by all this: even by *The Day* and *Sunne Chriſt Ieſus*; who as he was imployed in the *Moſt Extraordinary Works of* GODS *glory*, and therein demeaned himſelfe with *Moſt Extraordinary Obedience*, and loſſe of *Worldly Reputatirn, not Seeking his Own glory*: ſo is he alſo *Moſt Highly Exalted*, & *hath obtained Moſt Extraordinaoy Appellations, a Moſt Excellent Name*, and *A Name aboue Every Name, vnto The Glory of God the Father*.

Phil. 2.
Heb. 1.

*Ano-*

Another strãge Work of *Gods* Enacted by the Sun, & by the Day, was: *The Suns*, not *Stãding Still*, as before, but *Going Tẽ Degrees Backward*, in the time of *King Hezekiah* [b]. A wonderfull *Retrogradatiõ of the Sunne*, that was so *Sensible in a Sũ Diall*. A strange *Reiournement* of the *Sunnes Dayes Iourney*; and of the *Dayes Parliament* of *Gods* Glory. On which both the Sunne & his People are still readie to giue their *Attendance*, whether it be by *Going Ordinarily Forward*, or *Extraordinarily backward*, or else by *Stãds & Pauses Supernaturall*. But what speak we of the Sũ, & his retinue *on the right hãd, & the left, thus changing their Positiõ? He that wẽt more thẽ Tẽ, or Ten Thousand Degrees Backward by his Humiliation, is our best leader & teacher in Going Forward, in Standing Still, and Going Backward; & in Going Forward by Standing Still, and Going Backward; & so in chãging of our wicked Dispositiõ. Yet we, the Glory of God Inviting & Cõmãding vs, wil not so do: wil neither *Goe Ordinarily Forward* in our callings with *Perseuerãce*, nor, crossing our Corrupt Nature, Stand Stil with *Extraordinary Patience*, nor *Goe Extraordinarily backward with Humilitie*.

3 A third thing Enacted was *The Darknesse*, which, when Christ was Crucified, *was ouer all the Earth, from the Sixt Houre vnto the Ninth Houre* [b]. Whẽ as the Sũ *was Darkned* (Luk. 23. 45.) Darkned with a *Supernaturall Eclipse*; both in respect of the *Cause* thereof, and of the *Time* that it Lasted. The *Cause*: whether it were, *The Moone Miraculously caried* to and fro; from the point of *Opposition* to Closing in *Coniunction* with the Sun [*]: or whether the Moone, then Interposed be-

[b] Isai. 38. & 2. Chr. 20.

[a] See pag. 66. out of Chrysostom. and Mat. 11. 17.

[*] *A dextra, leuaq; Dies, &c. Ou. Met. lib. 2.*

[b] Mat. 27. Mar. 15. Luk. 23.

[*] As Dionys. Areopagit. who diligently obserued it seemeth to relate. *Clauius* likewise saith (vpon *Iohn de Sacr. Bosc. cap. 4 pag. 531.*) *potẽtia diuina Luna relicto suo proprio cursu, ad Solem accessit, ipsumq; nobis occultauit*; That the Moone (at that Time) leauing his own proper course, came by the power of God Miraculously to the Sunne, & so hid him frõ our sight.

tweene Mens Sight and the Sunne, was the *Iniquities, Infidelitie, Cruelties, and Ignorance of the Iewes*, which was then and afterwards at the Hull: And was then, & hath beene ever since too neere allied to the *Taile and Head of the Old Dragon*: As also the *Indignitie & Compassion* that the Sunne, the Moone, and the Day were then moved withall; not enduring as it were to hold the candle, or to giue Light, at the offering of such hainous *Iniury to their Creatour*: no, nor to shew themselues in their *Ordinary* clad and *Light Garments*; but being themselues also clad in *Sad Mourning Weedes of Darkenesse*, where they saw such *Deeds of Darkenesse* and The Lord of their Light to be so full of Dolours, *Sanctissimi Labores*: And their *Sun to be so pained*, in his being offered & punished for vs: *The Day* as it were Disdaining and Disclaiming those Houres to be any of his, wherein *The Lord of Glory* should be *Crucified*: and being contented, for *Christs sake*, to loose, by an *Eclipse*, *Three Houres* of that little Time of his life, that consisteth but of Twelue.

The Cause of that *Contentednesse* of the Day, was another, if not the only Cause of that *Eclipse*: namely, That men might thereby the better *Scan* The *Glory*, and The *Power of Christs Deitie*. That, as the Sunne was then so *Extraordinarily* and *Supernaturally Obscured* so he was an *Extraordinary* and *Supernaturall Sun*, *The Sunne of Righteousnesse*, that *Suffered*. That, as whē the Sunne is Eclipsed, The *Taile* or *Head of the Dragon* is very neerely Touched: so the Eclipsing of This *Sun* and *Sonne of God*, by his *Humiliation* and *Sufferings*, should

should thereby proue to bee *His Godheads Breaking of the Serpents Head.* That the *Ordinary* Sun Gaue Place, and hid his head, as it were from *God Almightie*, when That Sun was once *Exalted* no higher thē *The Crosse.* That well may the Ordinarie Sunne *Shew his greatest Countenance in his Lowest Estate:* yet he cannot shew so great *Power* in his *Highest*, as *Christ* shewed in his *Lowest.* That His *Setting* may haue that which of Two * others is verified, of it selfe alone best verified: *Miranda cano: Sol occubuit, Nox nulla sequuta est. A wonder it is to Tell: Sun set, no Night befell.* Yea and this *Sunnes Setting* was such, as brought *More Day*, and *greater Light* vnto the *whole world*, then ever the Sun of the World did to *One Halfe of the world*, at the Highest point of his Liberall Distribution of Light vnto the *Day.* That His *Descending* was to such a *Place*, where the Serpent *Pythō* might haue lyen safe enough, for ever any other *Phœbus* being able to come neere to hurt him. Lastly, That, as the Brightnesse & glory of the *Temporall Sun* doth after a sort Demonstrate the Supernaturall Splendor and glory of that *Eternall*: (according to what heretofore hath bin spoken) so the *world* being thus *Depriued of the Sun and Day-Light*, by a *Supernaturall Eclipse*, argueth *The Departure of the Eternall Sun out of the World* by a *Strange way*: a *Way*, whereof his *Godhead* was vncapeable; and yet a *Way Supernaturally* munited with such Coūtermands of Nature, as were competible and possible to none, but the *Diuine Nature.*

* Hen. 2. and Rich. 1. vid. Cābd. in fol. pag. 206.

This *Dionysius Areopagita*, being a Philosopher, was

able to collect out of that Eclipse. Who, as History relates, being in *Athens*, and seeing there that strange *Eclipse*, brake out into these words: *Either the God of Nature doth now suffer, or else the World shall be* Dissolued. The *Athenians* too themselues, as t'is reported, by the strangenesse of that *Eclipse*, coniectured somwhat more then ordinary concerning *The Godhead*, and *The worshipping of him*, though *Ignorantly*: and thereupon erected an *Altar* with that *Inscriptiõ*, *To the vnknowne God*. Act. 17. 23.

Out of all which there arise vnto vs these ẽsuing rights of *Instruction*, & *Articles of Admonition*, drawn out of the *Parliamentall Act of the* Darknesse *of One* Day.

I. That not the very Bonds of Nature, or of Naturall Affection, should tie vs so fast, should bee so deere, or goe so neere vnto vs, as *The* Glory *of* God, *in our Obeying his Commandements*, & his *Countermands*. And that we should be like our *Father Abraham*: who, vpon the *Appearing* of the Command of *The* God *of* Glory, *Got him out of his Countrey, from his Kinred, & from his Fathers house*, vnto another countrey, and from place to place, *not Knowing whether he went* (Heb. 11. 8.) vntill he came, where *he had not a foot of inheritance*. Yea and, causing *Naturall Affection* to stoope to the Affecting & Effecting of Gods Glorious Commãd, he *Offered his Sonne, his only Sonne Isaac*. And yet woe is vs, that are so farre off from *Forsaking Father & Mother*, and the rest that *Naturally* we are addicted vnto, for the procuring of Gods glory; that wee will not, at his commandement, *Offer* vnto him that which co-

steth

steth vs little or nothing, and is not Repugnant, but Agreeable to any, but our Corrupt Nature.

That we are very blameable, that will not loose, or rather finde (for *Hee that so looseth his life, shall finde it*) some *few Dayes or Howers of our Life*, that consisteth of so many yeeres, in the Maintaining of Gods Glory. 2 3

That we take heed of *Iewish Infidelitie, Crueltie, Iniquitie, Ignorance*, and more then *Iewish Crucifying Againe vnto our selues The Lord of Glory, and making a mocke of him*. For feare least, if our Deeds draw neere againe to the *Taile* or *Head* of the *Old Dragon*, in being like vnto *Darknesse*, and *Symbolizing* with the Divle, or his *Members*; God strike vs with more then Ægyptian * Darknesse; and the *Light* that now (God bee glorified) we haue, be taken from vs, our *Sun* & *Moone* be *Eclipsed*, our *Day* bee turned into *Night*, and the *Length of our Dayes*, both here and in the Land of Promise, be *clipped off*, more then *Three* [a] *Houres*, or, *Three Dayes* [b].

That wee should gladly *Suffer together with Christ*, that, being conformable to his passions, *wee may also Reigne together with him*. 4

That we ought *To Conforme our selues vnto the time of Christs passion*: not to passe it in mirth and iollitie, but in weeping for our selues, in chastising of our selues by true *Pœnitencie*, without Sparing of our selues; our Sinfull selues, who by our *Doings* haue put Christ to his *Sufferings*. The most seasonable and reasonable celebration whereof is not in *Feasting*, but in *Fasting, Praying, Praysing, Preaching*, and the like: neither 5

* Exod. 10. 21 which may bee also reckoned among the Acts of This Parliament. As also the Star that directed the wisemen to Christ, Mat. 2

[a] So Long lasted the Darknesse at Christs Crucifying; as is aboue specified.

[b] So long the Ægyptian Darknesse.

ther in *standing farre off* in worldly *Oppoſition*, but in *Drawing neere*, with Soul and Body, *vnto the Righteous Sun*; who is neerer to vs then the Heavens, even ſo Neere as *in our Hearts and in our Mouthes*; (Rom. 10.) and, as that *In Him we Liue, and Moue, and haue our Being*. Act. 17. Likewiſe, To be *Serviceable* and *Applyable vnto the other Dayes of the Lord*, the Dayes with Eſpeciall * Happines Deſtinated & Appointed for the Service of the Lord, & The Declaration of his Glory, for ſome Extraordinary Benefits beſtowed on his Creatures. Thē to *Reioice with them that Reioice*, & not to be like to thoſe, who (according to the Arabiā * proverb) *Looſe a Margarite vpon the Feſtivall Day*; yea thē looſe the *vnion of the Spirit*, & ſo (t'is to be feared) the moſt *precious pearle* of the *Kingdome Heaven*. Whileſt they can not brooke the Church, or ſome that are in it, or the way vnto it, vpon the Holy Dayes: when eſpecially we ought to goe, though it were a farther & a harder way, from the vtmoſt partes of *Iury* to *Ieruſalem*, from the blindeſt corner of Diſſenſion to the *ſight of peace*, from our owne Houſes to Gods *Houſe*, and *the place where His Honour Dwelleth*. Then, and There *Spiritually-Supernaturally* to *Leape For Heaven*, *To it*, *From that which is moſt Oppoſite vnto it*: To reſigne our *Worldly Buſineſſes and Delights*; which by the Interpoſition of *Earthly Cogitations*, doe diſioyne & ſeparate vs, even vpon the *Sunday*, from our *Lighteſt Sū* and *Brighteſt Day*, as it were by the whole length of the Diameter of Heavenly and Eternall Things.

* A Day in thy Courts is better then a Thouſand. Pſal. 84. 10. & See hereof, pag. 10, 11, & 13.

* See thereof, the Learned *Erpenius*; in his Expoſition of Arabian Proverbs.

6 That it behoveth vs, *to haſten away from thoſe poin*

*ts*

*of*

*of Opposition*, wherein we Christians, either Prince or People, stand, *while Christ is Crucified, in Spirituall vnity and Coniunction*: the better to reclaime, or represse the common professed Enimies of Christ, and to debarre them of their meanes of wronging Gods Glory.

That we beware of *Giving our holy Light vnto Dogs, and casting the Pearles of the kingdome of heaven before Swine.* That we open not the Doore to let filthy Sodomites come in; but, like Angels of Light, strike such Light Angels with Blindnesse, and take away the Light of their Eies frō them, that they may not finde the Doore, nor the Way into the House. Seeing their comming is for no other, but villanously to Abuse, & to deale vnnaturally with the House, the Lord of the House, and those within it that are the Lords. Seeing also that their saying, *Haile Master*, yea and *Kissing of Christ* too, is but to Betray him, to catch him, strike him, and misvse him. And their *Rabshakeh-like speaking the language of the people of God*, is but to *Raile*, and to *Dishonour* him. 7 Vid. Sap. 19. 17.

That we *Loue not that which God hateth, whether it be the world, or the things that are in the world*: cherish not his Enimies in his presence: nor be Favorites and Abettours of Notorious Offenders, and Excommunicated persons. No, nor Grace them with the Light so much as of our Company, or Countenance. But, *David*-like, to be *Copanions of those that Feare the Lord*: *to let the Righteous resort vnto our Company, to let no vngodly person Dwell*, or *Tary in our Houses*; no, not so much as *him that telleth Lyes: to hate them that hate the* 8 Excommunicated persons to be avoided Vid. etiam Ps. 29.

Lord,

*Lord, and to bee Grieued with those that rise vp against him: yea, to hate them right sore, as though they were our Enimies.*

9 Lastly, That *we must be zealous for our Heauenly Fathers Glory.* Shewing that we are not *Implicitè* only, or *ingrosse*, but indeed and *Expresly* in loue with God: by having the pulse of our Conscience *Extraordinarilie Moued*, with Ioy, whē we see *God Glorified*; or else with Disdaine, Sorrow, and Impatience, when we see *His Name and Truth Blasphemed.* Then it is our part to do as *Craesus* his sonne is said to haue done: who, having beene alwaies dumbe, yet spake suddainely, when hee saw his Father set vpon. Or rather, to imitate the *Son of God* himselfe: who otherwise being * *dumbe*, and *not opening his mouth*, yet spake, and *spake as no man euer spake*, in the behalfe of his *Fathers Glory*; yea and was in an *Extraordinarie* fashion *Eaten vp with the zeale of his Fathers* a *House.*

* Isai. 53. 7.

a Psal. 69. v. 7, 8. Rom. 5.

How then is it, that wee are so senseless in the wrongs that to God are offered? why rather, whē we perceaue God to be so highly Dishonoured and Blasphemed; among other things, by *Hereticall Disparagement to his Sonnes Deitie*: and more then Iewish *Crucifying of him*: why, I say, doe we not Start, and Startle, and Leape, though it be from one end of the *Heauens* to the other, to *Ioyne* with others in the hindering of the *Wrongs offered to the Sonne of* God? In so doing doe yee *Glory* still more and more, my Deerely Beloued: And you especially, the Highest among Christians, that are out of this Auditorie, and yet in *The Parts of*

*the*

the *Dayes Speech*, are as it were the *Principall verbs*, and in their *Parliament* the *chiefe Agents*: you, who by *Gods Law* are *Honorable*, *Fathers* & *Mothers*, & the rest; who haue that *Honor* & *prometiō* giuē you, that you should be the especial promoters of *Gods Honor*, & to Interpose against all vngodly Opposition: you, *Three* * *Orders of Men*; to wit; *Princes*, & *Magistrates their vicegerents*: *Bishops*, *and Priests their Vicars*: *Catechizers*, *and Schoolemasters* their Suffragans: who are * Conioined in the chiefe Act of *Repairing* & *Enlarging Christs Religion*; & so beare the greatest stroake in hindering & hewing downe of Impiety: Put herevnto, I beseech you, your *Religious Assent*, & Godly Assistance; Ioine your *will*, of Advaunceing *Gods Glory*, vnto your *power*; as it were one *zealous Ruling Light*, or *Day*, vnto another; that so one of them, and one of you vnto the other, may *Effectually* Recount and Ecchoize his *Glory*. The *Maintaining* whereof is the Charge that is imposed on you. Decline it not, you *Principall Verbs*, but Incline your soules and harts vnto it: That *whē Christ your Life shall appeare*, you may haue the *Glory* of Not being *Declined by him*.

* *Vid. Erasm. paracles. prefix. operibus Athanasij.*
* *Vid. ibid. Erasm.*

4. A fourth thing Enacted by the Heavens and their Lights, the Dayes & the Nights, is *the Darkning of the Sun*, *The Moone not giving her Light*, *The Stars falling frō Heavē*, *& The Powers of Heavē being shaken* (Mat. 24. 29.) Which Shal be, but litle before Christs cōming & the end of the World. Wherof that such things must needs be Prognosticating Signes, The later part of the aforesaid saying of *Dionysius* doth well testifie.

Luc. 21. 25.

Here are *Signes Extraordinary* of *Declining Dayes*. *Darke Blindnesse* in the Lightest; *Falling Sickenes* in the Firmest, and *Shaking Palseies* in the Powers of most Stedfastnes. All here, not *The Dayes* only, but *the Lights of Heaven*, and the *Powers of Heaven*, shall make apparant shew of their *Decay*; By *Diverse Defects*, *Strange Appearances*, *vnusuall Changes*, and *Manifold Infirmities*. Not by *Eclipses* onely; but by * *Ellipses* too; as though *The Sunne* it selfe were *subiect* also to *Convulsions*. *Convulsions*! And what not? Where as shall be so many *Thousand Dayes* and *yeares* to cause *Contraction* in such an *Olde Decrepite Age*: which is it selfe a *Sickenes* of this world, causing the *Fairest Creatures* to *Decay*, & Decaying to keepe at length as it were within doores, to hide their heads, and not to shew themselues abroad as they were wont: yea and to bee so tedious to themselues, the rather because of Men * that will not mend Themselues, as that *The very* * *Creature Groneth too, Travaileth in paine*, & hath an Earnest desire of Amendment, by the *worlds Dissolution*, and so *Expecteth waiting when the Sonnes of God shall be Revealed*. And How long doth it *Expect* & *wait*? So long, as that it may well teach men *Long Suffering and Patience*. ἀπ' ἀρχῆς from the beginning of the world, or from Mans Fall, *vnto this present*. This present? yea, & as long as any time shall be: even vnto the *Last Moment* (*Moment of most Moment*) when *All these Things shall be dissolved*. 2. Pet. 3. 11.

* *Vide de sole Ellipt. co. Eccles. 17. 31.* what is brighter then the Sun? yet the Light thereof faileth. &c, vid. Iob. 25. 5.

* *Tribulatio afficiuntur, Dum vident nostra Delicta. Theodoret. super Rom. 8.*

* Rom. 8. v. 19 & 22.

But now you *Heavens*, and you *Lights of Heaven*; you *Light* and *Darknesse*, you *Telling Dayes* and *Certifying*

*fying Nights*, What is become of all your *Stedfastnes* and *Constancie*, which wee haue heretofore so much commended? Shall it be reported of you, that you failed in your last reports of all? And will you be so *Deficient in the Last Act of all of All your Parliament*? O, no. But then much more by your Defects, Changes, and Infirmities, will *Gods Power be made Perfect*. Which only is *Everlasting*: who is able to *Diminish* not only Mans, but Your abilitie, to abate Your strength, and to shorten Your Time, for all your *Everlasting Permanencie*: And, for all your *Stedfastnesse*; yet by your *Mutabilitie*, to declare, that he only is *Immutable*: By your *Vnfaithfulnesse*, compared vnto Him, yea and by your * *Impuritie in His Sight*; to make it good, that he only is *Good*, and *Faithfull*, and *Pure*. Even as the *Wisdome* also *of his Angels* is, in respect of him, but a foile of *Folly*, to magnifie his *Wisdome*. * Iob. 25.

So then you, *Dayes*, (and likewise, you, the rest) will not Then, in your *Old Dayes*, & *Dayes* of your Greatest Infirmities, after so many *Successions*, and when your *Succeeding Impotencie* shall exceed your *Power* that was his Predecessour; I say, you will not thē giue over *Telling one another* his *Power*, that exceeds all others. You will then *Tell* ] by your *waxing Old as doth a Garment*, how True hee is, that gaue his *Word* you should doe so. You will Pronounce His *being still the Same*, by your being, when you shall bee so *Old*, so *Diverse*: His *Extolling*, by your *Falling downe*: His *Enduring*, by your *Perishing*: The *Dilatation*, the *Explication*, and *Vnfolding of his Praise*, by your *being Folded vp*, Heb 1. Psal. 102. Isai. 34.

(Heb. 1. 12.) & *Rowled together*. What shall I say, that you Will say? I know not how much you doe Now *Tell*. How then can I foretell, how much you will Thē *Tell* vnto *Gods Glory*? Only this I know, That you will Then *Tell*, and More then you doe Now, *A Word vnto One another; A Word of God, that Endureth for Ever*. And the Elder you wax, the more *Talkitiue* you will bee: & the more you decrease, the more will your *Glorifying Speech* increase. As reason is; your *Knowledge and Experience of Gods Glory* ever more and more *Increasing*.

And here the *Oldest Men* of all may go to Schoole, to the *Oldest Times and Dayes*, and other of *Gods Creatures*, much elder then themselues: to Learne of them, how to behaue themselues towards *God*, in their *Olde Age*, and when that *their strength faileth them*. Not then to neglect, and resigne to younger men, the *Service of Gods Glory*. Not then to doe that, which they say *Old mē may* doe *by Authority*: But what they ought to doe by the Authority of *the Booke of Gods Glory*. Which requireth of them to *cast away profane and olde wiues Fables*, and to *Tell, as the Dayes* doe, *true* * *Tales of God Almighty*; such as may be vnto others insteede of *Commentaries* and *Expositions of* Gods *great* Goodnesse. *Lingua cùm verum loqui cæperit, id est, Virtutem, Maiestatemq; Dei singularis interpretari; tum demum officio naturæ suæ fungitur*: saith [a] *Lactantius*. *Whē our Tongue vndertaketh to tell Truth, that is, to be an Interpreter of the Power and Maiesty of so Singular a God, Then, & neuer but then, doth it discharge his Naturall Function*. You therefore that be Old, & haue had for a long time Ex-

pe-

* See pag. 25. of the good vse of our English word [Tale]

[a] *Divin. instit. lib. 4 cap. 26.*

perience of *Gods Power* and *Goodnesse*, and haue heard longer then others, what *One Day hath said thereof vnto another*: Be you Examples of *Truth* vnto others, of setting forth Gods prayses; and of Interpreting his Glory: & that so much the more, the *weaker* that you grow: That *Gods Power* may haue his *Perfect Praise*, by making you so *Strong in Praising* him by your *Goodnes*, *when you are weake*, and haue one legge already in the graue, yea and in your *Sickneſſe*, and your *Death*. Then thinke too of your *Crowne* & your *Reward*, how neere you are vnto it: how neere vnto the goale of *Glory*, & to the end of your race: and, that therefore yee ought not by any meanes to slacke your pace, but to hasten it: making it appeare vnto Gods Glory, that it hath beene no forced *Motion* in you, *vnto Godlyneſſe* & *Glorifying Gods Name*, but a *Naturall*, *Swifter* in the End, then it was in the Beginning.

A fifth, and neceſſarily the *laſt* thing Enacted; 5
is *the Laſte Day*, and *End of the world*: when the *Power of God*, that Made the world, shall bee *Demonſtrated* as it were *à Poſteriore*: by the *Diſſolution* and *Deſtruction of the world*, by *the laſte Day*, the *End of Time*, & *Determination of all Termes and Termers*. When *the Hoſte of Heaven ſhall be Diſſolued*: (*Iſai.* 34.) When *Gods Alpha* ſhall returne to his *Omega*, & *Dayes Temporall ſhall Commend his Praiſe to Day Eternall*. When his *moſt wonderfull Power and Glory ſhall* be ſeene in and by *the Sonne of God himſelfe*, Deſtroying the vngodly, and preſerving His, that is, the godly, in the middeſt of that Vniverſall Conflagration, and receiving them to *Glory*: (prefigu- Diſſolution of this Parliament.

Dan. 3. 27. red happily by the *preservation of Shadrach, Meshach,* and *Abednego*, in the middest of the *Extraordinarily Heated Burning Fiery Furnace*, and afterwards *promoting them*, whilest their Enemies were consumed, by *One like vnto the Sonne of God, Dan. 3.*) When *the Heaven, the Vesture of Gods glory, shall be Folded vp*, & *Changed for a New*. When the *Heavenly* Scrole, or *Book*, out of which *Gods glory* is now *taught vs, shall be rouled together (Isai. 34.)* and the whole *Army of the Leaues thereof* shall be *looser* then *Sibyllas Leaues*, or the *Leaues of This Booke*: yea, *shall fall downe as the Leaues of a Tree*, & *as a Falling Figge from the Figge tree, (Isai. 34.)* Lastlie; when This Booke of the world shall be Cancelled & Burnt, and Men shall go no more to Schoole *(to It, the Law*, or else *the Gospell)* to *learne* such *Knowledge of Gods glory*, as now they haue: but shal Themselues, not *their Bookes*, be *Translated*, those that haue beene *Good Scholers* Here, from *Discoursing* and *Discursiue Knowledge of Gods glory*, to *Angel-like Intuitiue Knowledge*, and *Ever Blessed Beholding of Him* and *of his Glory*, to whom we are so much Beholding: especially for that *Knowledge* and *Beholding of Him*, and of *his glory*, That is *Blessed for Ever. Amen.*

*Gods Glory, by the Miraculous Speech of the Lowest, most Indocible, and most Sensles Creatures.*

And now, Beloved in Gods best Beloved, if we shal but draw the curtaine, The *very speach* of more Inferiour and *Base Speachlesse Creatures* will come into the Reckoning of Recounting *Gods glory*. As when *God opened the mouth of Balaams Asse*, (Num. 22.) and made a Dumbe Vnreasonable Creature *to speake Reason*: to *Reproue therby the Madnesse of the Prophet* (2. Pet. 2. 16.)

yea

yea and of Vs all, who either *speake* not at all; or else *speake* so *out of Reason*, as though we had changed Differences with an *Asse*: who speake so much, and many yeeres together, and yet speake so little according to *Gods word*, and of *his praise*. When as the *Asse* spake neither often, nor yet much: and yet all he spake was according to That *word*, & to That *praise*; whereof *Man* cannot Speake too much, nor yet too often. The *Asse* too whereon [a] *Christ* rode, although shee spake not as the other; yet shee spake Vnto *Gods Glory*, and our Instruction, as well as the other: Teaching vs, by her *Obsequiousnes*; to be forwarder then we are in leaving worldly cariges, & taking *Christs* Divine & *Easie Burden* on vs: to be ready Instruments and Ministers of shewing forth *Christ* to those that know him not; and of Bearing him, that is, of *Glorifying God in our Bodies, and our* [b] *Soules*. For else we shall scarce be worthy to *be compared vnto the beasts that* [c] *perish*.

And so leaving these, let vs proceede to things more Sensible. For (according to the saying of our Saviour) *If these should hold their peace, the* [b] *Stones would Cry. would Cry*, and from their Low Estate *Crie out Lord*, in the Commendation of the *Power of God*, that made them, and in the Proclaiming of His *Christ* vnto the World. He that is *able of Stones to raise vp Children vnto* [c] *Abraham*: no marveile, though he be able to raise vp Praise vnto Himselfe, out of Such *Childrens Mouthes*.

I will not here speake of *Stones Applauding Venerable Bede* in his Preaching; or such like: But will speake of

[a] Mat. 21. Luc. 19. See Bernard. *domin. in Ram. Palm. Ser. 1.*
[b] 1. Cor. 6, 13.
[c] Psal. 49. 20.
[a] Luke 19.
[b] Vid. Hab. 2. 11.
[c] Mat. 3. 9.

*Gods Glory, by Speech Miraculously Figurative.*

*Where, of*

The VEILE of GODS GLORY: *The Rhetoricall Figures, Flowers and Colours therein.*

of

of Speech more warrantable.

When *Christ* was *Crucified*, *the Vaile of the Temple was Rent in twaine, from the top to the bottome: the Rocks* also *did Rent*. One *Hard*, the other *Soft* as silke. Both *Rented* arguing the *power* of the Renter, *Christs Righteousnesse*, and *that he was the Sonne of God*. Both *Rented* shewing the *Efficacie of his Death*, able to make the *Tender* and the *Stony Hearts* to *Rent* and to relent. Both *Rented* being fit matter for the Building of GODS *Glory*, even in the Strongest Wall worke thereof, *His Strength of Our Redemption*. Of which, neither of them both is without *signification*.

The *Renting of the* * *Vaile* (to allow some space for the casting vp of the *Audit* of so Long and Large a Rent-Roule) is it not the *voice* as it were *of a Cryer, Preparing the way of the Lord in a Heaven*, proclaiming *the lifting vp of the everlasting*[c] *Doores & Gates, that the King of Glory may come in*, & pronouncing the *Opening of the way into the Holyest of*[d] *all*? Yea, & the opening of it vnto *vs* too? *Our entring into that within the vaile, whither Iesus the Forerunner is for vs entred*[e] *in*? And, *that by the Blood of Iesus we may be bold to enter into the Holy place, by the New and Living way, which hee hath prepared for vs, through the Vaile, that is, His*[f] *Flesh*? *The Vaile*] that for vs is most availeable. *The Vaile*] whereby the *Vaile that lay over our harts is take*[a] *away*, so that we may now see the Light of Gods Glory shining in our Hearts. *The Vaile*] so *Rent from the Top to the Bottome*, that we need not feare the comming of it toge-

* Many & diverse are the Documents, which the Fathers bring, as intimated by *the Renting of the Vaile* amõg the rest: Those of *Austin* (*in Append. de Divers Ser. 41.*) *Velum templi scinditur, quia Synagogæ bonore nudatur; observatio antiqua dissolvitur; Ecclesiæ unitas prænostratur.* That of *Sedulius: Interiora sui populis arcana futuris, Iam reserãda docens, &c.* And that of others; who thinke the Iewes Reiection to be signified by this Renting: as the Renting of the skirt of *Samuels* Mantle (1. Sam. 15. 27, 28.) was made a Tokẽ of the Rẽting of the Kingdom of Israel from *Saul*.

[c] Psal. 24. [d] Heb. 9. 8. [e] Heb. 6. 19. 10. [f] Heb. 10. 20. [a] 2. Cor. 3.

ther

ther againe, or that it ſhall haue need of any more Rē-
ting. *The Vaile, that is, His Fleſh.*] His *Fleſh*, who had
ſometimes *Stretched out the Heavens*, is now ſo Expā-
ded and Retched, for vs that were ſo wretched, on the
Croſſe, that *all his Bones are to be* [b] *told*: & t'was ſtrange
that *None of them was broken*. For els what *whole part*
*was there in his* [c] *Fleſh*, from the Crowne of his Head
to the Sole of his Foot? *The Top* wherof had *Thornes*
for to Teare it, and *Blowes of a Reede* to Breake it. His
Face, had Filthy *Spittle*, *Boxes* and *Buffets* to Diſfigure
it. His Body, *Bonds* to Bruiſe it, in girthing it to the
* *Piller*, worſe then is the Pillerie: yea and it had *Laſhes*
to make *Gaſhes* in it. His Hands and Feet, had *Nayles*,
to Bruiſe them and to Pearce them. His Inward parts,
*Gall* and *Vineger*, * *Deſpitefull words*, *Griefe* & *Anguiſh*,
yea & *Death* it ſelfe, to Diſſolue this *Rocke*, & to Rent
the Body of this *Vaile* aſunder from the ſoule. The
|| *Renting* whereof is our Anagrammatized *Entring* in.
|| to Heaven: As is alſo the *Renting* of this *Rocke*, *in the*
[d] *Clefts* whereof is our Refuge.

[b] Pſal. 22.
[c] Pſal. 38. 7.
* See, of the piller, that Chriſt was bound vnto.
* *Acetum Malitiæ porrigunt, &c. Auguſt.*
[d] Vid. Iſai. 2. 21. & 33. 16.

The [e] *Blew* of this *Glorious Vaile of Gods Glory*, was,
beſides the ſeeming *Colour of the Heavens*, (which he
paſſing through hath opened vnto vs) His *Hard Ty-*
*ing*, *Scourging*, *Beating*, and *Buffetting*, His *Paines* and
*Colour of His Death*. The *Purple*, and the *Crimſon*, were
*His Robe*, & *Royall Bloud*, that [f] *Speaketh better things thē*
*the bloud of Abel*. O Bleſſed *Better Things*! O Bleſſed
*Better Colours* of this *Speech* of this *His Bloud*! Whoſe
very *Rhetoricke* is true *Diuinitie*. Goe, *Ariſtotle*, go
with all thy *Rhetoricke*, and take *Victorius* * & * *Maio-*

[e] 2. Chr. 3. 14.
[f] Heb. 12. 24. vid. Heb. 11. 4
* Who haue Notably well commented on *Ariſtotles Rhetoricke*.

*ragious* to helpe thee: yet, for the victory, thou availeſt nothing, in compariſon: thy *Colours* are all Vile, and vaile bonnet, vnto the *Colours* of This *Vaile*. For ſo, my thinks, as t'was vnto the womã (*Mat.9.*) to touch but the Hemme of his Garment, t'is ſweet to *licke* or *touch* but *the* * *Letter* of This *Vaile*. This *Vaile*, which *Speaketh Things* as *Sweet* as *Heaven*. O let vs heare (for here *Iuvat vſq; morari*, *t'is good and ſweete* [f] *Abiding*) ſome more of the *Nazaren Flowers*, *Flouriſhes*, *and Figures*, of This *Vailes Elocution*. His *woven Seameleſſe Coate*, yea His Righteouſnes, that had the True *Contexture of All Faithful Vertues without Sowing together*, was the *Fine Linnen* of This *Vaile*. His *Being prayſed by his Brethren*, *His Fathers Children Bowing Downe before him*: (Gen.49.8.) *Every knee Bowing at the Name of Ieſus*, *both of things in Heaven and things in Earth*, &c: & therefore *The Angels* alſo *Glorifying him*, and God in him; *The Angels Miniſtring vnto him*, *All the Angels of God worſhipping him*: (Heb.1:6.) *Angels*, *Authorities*, *and Powers being made Subiect vnto him* (1.Pet.3.22.) *The Cherubims* yeelding vp & reſigning vnto him their *Flaming* Sword, *which turned every way*, and *with which they kept the Way of the Tree of Life*: His * being our *Propitiatory*, vnto and into whoſe *Gracionſneſſe* both *Teſtaments*, *The Law* & *The Goſpell*, our *Faire Faced Bookes*, doe caſt their Lookes: His being *Immanuel*: His being called [g] Lord and Saviour, and Babe and Child together: His being a Son & his [h] Omniſciency ioined to his Childhood; yea and his High Titles (Iſai.9.6, 7. & Heb.1.) annexed to his being a Sonne, And to his Childhood: His *Glorious Godhead inſeparably vnited to his*

Man-

* *Veſtimentum profectò Spiritus, Litera eſt, et Caro verbi. Quo ſolo forinſecus delectatus (Iacob) quaſi fructus interioris dulcedinem nõ guſtavit, &c* Bern. Ser. ad Milit. temp. c. 7. See alſo, the Remains of a greater worke, p. 27. out of Giraldus Cambrenſis.

[f] *Vid. Mat.* 17. 4.

* *Vi. Althamer. Sylu. in verbo Cherubim.*

[g] Luk. 2. 10, 11, 16.

[h] Iſai. 9. 6. vnto vs a Child is Borne.

*Manhood*: His *Manhood*, by and with his *Godhead*, *Glorified*: His [a] *Brethren* being made *Babes* [b] & *Children* [c], & [d] *Regenerate Children* [e]: His *Faithfull Souldiers* being made partakers of the Spoile of his *Vestiments*, his *Assumed Humanitie*, *Revelation of his Mysteries*, *Æternall Loue toward them*, *Vnderstanding of the Old & New Testament*, *The Good things of this Life & the Life to come*, *The Guifts that in & by his Ascending he gaue vnto Mē*: In a word, *The Clothing of His Righteousneſse, and Euerlasting Glory* [f]:

All theſe, are they not the *Golden Glorious Cherubims** (Heb. 9. 5.) *Wrought like Childrē* [g], or, *with Mens* [h] *Faces*, and *Apparelled* [i]; with whoſe *Aſcending paralleled* [k] *Wings* and *Lookes*, the *Swift Fame of Gods Glory* is beſt *Seene* to be lifted vp to Heaven, where the *Head of that Fame* reſideth: and out of whoſe *Mouthes* and *Faces God hath ordained a perfect Body of his Praiſe*, by ſo Perfectly and Superexcellently *Fitting of* One *Bodie* (Heb. 10. 5.)?

So that it was no marveile, though Miraculous, that the *Earth* too, our *Olde Mother*, were great with child with GODS *Praiſes*, &, like vnto *Elizabeth* (Luk. 1.) had a *Babe* too within her, *that leaped in her wombe for ioy* and *wonderment*, *at the ſound of the voice of the Lord*

[a] Heb. 2. 11. 12
[b] 1. Cor. 14. 20
[c] Mat. 18. 3.
[d] Ioh. 3. 3. & inde.
[e] Heb. 2. 13. 14
[f] Heb 2. 10.
* *Interior homo Domus Orationis eſt, imò Speculationis Diuinæ, vbi per Fidem illam Claritatem ineffabilem contemplamur, & ſunt Cherubin ſcientiarū Dei. Sim. de Caſſ. in Evang. lib. 13. ſol. 1. Nomen [Cherub] aliqui interpretantur per Scientiæ Multitudinem &c. Doctores Hebræi, in verbo Cherubim, putarunt literam ב deſervire, & à רבה, Rabia, quod puellū ſignificat, deduxerunt: exponentes, Sicut puer. Hos ſequitur, inter alios, Lebens; qui vult Cherubim referre figuram puerorū, qui ſunt plena & Florida facie. Alii Cherub vniverſale nomen faciunt ad omnem Figuram ſive Imaginem cuiuſq; Faciei, quæ expanſis alis tanquam avis volans effingitur.* [g] 2. Chr. 3. 10. *iuxta Pagnini, & Genev. Tranſlat. & Derivationem, quam afferunt Doctores Hebræi, vt ſupra. Cui etiam convenire videntur, quę de puerilitate proximè ſunt dicta. & vulgaris Cherubin. Deſcriptio.* [h] *Vid.* 2. Chr. 3 Exod. 25. 20. *& Annot. Tremel. ſup. Exod.* 25. *v.* 18. *Ea quę ſunt in Lege, repręſentant quidem Humanam effigiem. Pagnin. in Theſaur.* [i] *Veſtitos pingimus ex Lege, Exod.* 20. 26. Iun. [k] *Vid.* 2. Chr. 3. *& Exod.* 25.

*of Glory being Crucified,* & *Risen,* & so sent forth a *voice of Exultation* from the Lowest, for the *Exaltatiõ* of the Highest. Here She, for all her *Heavinesse* & *Immobility*, could not but be mou'd, amidst ioy & [a]horror, to make her Submissiue & Subterrene *Obeisance at the Name of Iesus*, & to *Omnipotencie*. Stand still She could not, but daũce she must as it were a Quavering [a]Pavin, & send forth a Quaking * Shaking voice, of Gods *Praises*, for so high an *Exaltation* of any, yea and many of Her *Bodies*, and her *Children*: as, frõ *Terrestriall*, to become *Cælestiall*. Yea She could not here choose but be *Delivered* of *Babes* out of her wombe, before her *Ordinary* Time. *Babes* that *Dyed* not, but being *Dead* did *Live* a-gaine, by this *Abortion*, or *vntimely birth*. *Babes Borne* with Gods *Praises* in their mouthes, and wearing the Liveries of *His Glory* on their backs. *Babes of Excellent Deliuerie*, in the *Praysing of a Now Raysed* * *Raysing vp Deliverer*. For *The Graues*, or *Monuments* (μνημεῖα) *were opened, and Many Bodies of Saints which slept, Arose, And came out of the Graues*, or *Sepulchres*, *after His Resurrection, and went into the Holy City, and Appeared vnto Many*. Here (that as well *The Wonders of the Deepe*, as the *Height of the Third Heavens*, may conclamitate with S. *Paul* (*Rom. 11. 33.*) *O the Depth &c.* and that we *with all Saints may* the better *comprehend that Incomprehensible Depth and Height, Ephes. 3. 18. 19.*) The *Earth* also hath Her Quire of *Base* and *Treble voices*, Consorting with others, vnder Ground, and Her *Sepulchres Church* for the *Service of* Gods *Glory*. Here are *Graue* voices too: here *Words of Grauitie*. *The Graues* and *Sepulchres*, the

[a] *Expavit scelus hominum natura rerum, & Christũ Mũdi Dominum Tremeus Terra testatur. August.*

* Vid. Heb. 12 26. Hag 2. 7. & Origen. in Mat. Tract. 35

*Col. 2. 12, 13

the *Moniments* and *Memorials of* GODS *Prayses*, open their *Mouthes*. And what comes out of them? Not "*Words of Mē*; but Mē, in steed of *words*: Men, who *preach* "and proue the Resurrection by their Rising, and their *Words*: and so words, as *Substãtiall* as *Bodies*, as *weighty* as *Dead Bodies*, and as *Liuely* as *Twise Liuing Bodies*.

Now if *Speech*, or *Words of Creatures*, in their kind be so *Substantiall*, so *weightie*, and so *Liuely*: in so much that the *Speech of Men-Creatures* is not onely called their *Glory* aboue other Creatures (as aboue ye heard) but is also called by the name of λόγος, their *Reason*, their very *Forme*, their *Substantiall and Glorious differẽce* from other Creatures: What then may wee thinke of the *Chiefest Speech* or *Word* of the *Creatour* himselfe, after whose Image *Man* was created? How truely *Substantiall*, *Consubstantiall with God*, and *of the very Nature of the Deitie*, How *weightie* and *Powerfull*, how *Liuely* must he needs be, and *Life* it selfe?

And so, from speaking of *Speech*, and *Speech Extraordinarie* and *Miraculous*, I descend to some wordes touching [*A word*] here in my Text: and drawe neerer and neerer to the last spoken of *Word*, giuing you still warning by the way, of his approaching.

*One Day telleth a word vnto another.*] *But a Word.*[2] T'is but a Verball Prædication of GODS Glory. Nay & (if you remember the *Prosopopœia* in the Manner of their Speech) t'is but as it were * a Verball Predicatiõ, of GODS glory. So farre is the *Day* from any Reall glorifying of God. Yea and so farre are we of from giuing any glory vnto GOD, saue in Words only.

* *Tanquam verbum, tanquam scientiam &c.* saith S. Austin, as p. 41.

Where we see the goodnesse of God towardes vs his creatures, so farre *excelling aboue all thanksgiuing and praise*, as Deeds are still better then Words; nay, as *all his noble Acts* surpasse our *Quid retribuam Domino*, our wordy more then worthy Retributions. *Ipse quãdo nos glorificat*, (saith S. *Austin* [c]) *facit nos gloriosiores, facit nos honoratiores: quando eum glorificamus, nobis prodest, non illi. Quomodo enim eum glorificamus? glorioſum dicendo, non faciendo. When God Glorifieth vs, he maketh vs more Glorious, he maketh vs more honourable: But when we Glorifie him, it maketh nothing for him, but for our ſelues. For how doe we Glorify him? Only by ſaying, that he is Glorious; by calling, but not by making of him ſo.*

[c] In Pſal. 39. & ſee, p. 108. where Athanaſius is alleaged vpon Epheſ. 1. 6. Luc. 1. 68.

O then, Beloued, if it bee but Words, they coſt vs nothing: why ſpare we them in glorifying the *Lord*, & are no more ſparefull of them in diſhonouring of him, in profaning, yea and blaſpheming of his Holy Name? T'is but Words for Deeds. But Wordes. And were all our words ſo as they ſhould bee rectified and directed to Gods glory, they would make but * *One Word* in the whole volume thereof. Yet ſee, as if wee had ſtill lived in *Cimmerian* darkneſſe, where never any *Day* might haue informed vs: we are ſo vnthãkful vnto God, that ſcant & ſcarce cã we afford him *Words* for *Deeds*: *Wordes of Glory*, for all the Glory giuen by his *Word* vnto his Creatures.

* *Vid. p. 151. & inde.*

And here thoſe Papiſts, who will not ioyne with vs in ſerving of God, in praiſing and glorifying his holy Name; not ſo much, ſome of them, as in ſaying *Amen* vnto our Graces, (as the *Relation of Religion* at large

diſ

discourseth) are very grosly reprehensible. The *Day*, how ever otherwise it differeth from the *Night*, yet gladly ioineth with it in the Relation of Gods Glory; never ceasing, so as it may, to play the Dayly Orator in this behalfe. Then let the Papists liken themselues vnto the *Day*: shall they, because of the dissentings betweene them and vs, therefore fall out with God too, and barre him of his Glory? What though we were Hereticks, nay though we were beasts; ought they not therefore to accord with vs in the recording of Gods Glory? For God sendeth vs many times vnto the Dumbe Creatures, to ioine with them herein, yea and to be enioyned a Lesson by them herein. For this is such a Generall duty, so generally by all things in their kinde to be obserued, that it ought not for anie cause, for any person, time, place, or other respect whatsoever to be deserted. They must maintaine the Predicating of Gods Glory *de omni, per se, & quatenus ipsum*; or else they will proue erroneous, if not hereticall *Demonstrators of Gods Glory*. To praise and Glorifie God in Words (for in Workes they say they goe before vs) is the End too wherefore they were created: t'is their Glory too, their *Beauty*, & *Perfection*. If they will forsake all these for our sakes, they will do somewhat for their owne.

*One Day telleth a Word vnto another*] But *One word*. אמר [*Omer*] a Word without a Plurall [a] number. 3

[a] Avenar. Lexic.

But *One Word*; in respect of All Gods Glory.

But *One word*; in respect of that *word*, which last of all we shall speake of.

One

*One word*, is but little in respect of all the Knowledge in the World. But much lesse is this *Word of Gods Glory*, (so as by the *Dayes* it is declared) and this *Motto* much lesse then one *atome* to the whole *motey* world of *Democritus*; if it be cõpared to the Infinite Worlds of *Glory* belonging to the *Creatour* of this World. So that, though many be the words which the Dayes vtter touching *Gods Glory*, their words of this matter still issuing & gushing forth like water out of a never dried fountaine: (according to that which hath beene delivered in the expounding of the word יביע here in my Text) yet are they all but *One Word*, in respect of the whole *Subiect* of their Speech.

O then, Beloved, if we should spend all our time in speaking of, and to GODS GLORY: yet how little would *Our* words be in respect of that immense Matter, of & to the which we should still speake! For Our Dayes are but a spanne long. *They are gone like a shadow, and passe away like smoake*, Psal. 102. The *Dayes* will last, whē all *Our Dayes* are past: they will liue, when we are dead and gone.

And why then, Good GOD, hast thou made Man, that he of all others, he rather then the *Day*, should be the Speaker in the Parliament of thy Praises? Hee in Words to Glorifie thy Name, not onely for himselfe, but for all other Creatures too? *tanquam nomine aliarum creaturarum omnium, pro tot tantisq; beneficijs, &c.* as *Zanchius* [b] speaketh (and *Epictetus* [c] hath the like) *in the name as it were of all other Creatures*. What? and of the *Day* too, which it selfe, after his Manner, speaketh

[b] *De Operibus Dei, part. 3. l. 2. cap 1.*

[c] *Arrian. Epict. lib. 1. cap. 17.*

so

so much in thy praise? And must it not needs then be no more then *One word* of thy Praise and Glory, & of our Thankesgiving vnto thee for all thy Benefits, which any of vs all can vtter all our life long, in respect of *thy Glorious Name*, how it *excelleth aboue all Thankesgiving and Praise? Nehem. 9. 5.*

*One Day telleth a word vnto another. A word*, and all waies of GODS Glory, The Subiect every Day, and to every Day, the same continually. Yet never is any Day wearie of this every Dayes Subiect; so shewing how the *Glory of God* is no more tedious for a continuall Subiect in this world, then it will be for an everlasting *Obiect* in the world to come.

Then iudge you, Beloued, whether they bee not worthy of Reprehension, who thinke it too much, to haue the *Gloria Patri &c.* so much repeated, and would allow it but one place for many: as my selfe haue seen in too many places of this Land; where, neglecting the Order prescribed by the Church & by our Service Booke, of concluding every Psalme with the *Gloria Patri, &c.* they, and they too some of them who otherwise would seeme to be formall enough, make haste to skipp over the often mention of that *Glory*, for which they were created, and vnto which they owe their chiefest seruice.

They that thus find fault with the so oft̄e together inculcating of *Gods Glory*, why finde they not the like fault with the *Seraphims*? Who in the sixth of *Isay, ver.* 3. (burning with the loue of *Gods Glory* otherwise th̄e these fault-finders doe) *One cryed vnto another*, & *said*,

*Holy, Holy, Holy is the Lord of hostes: the whole world is full of his Glory.* Why correct they not our Saviours *Eli, Eli,* vpon the crosse? Or his *praying the Third time, saying the Same words?* Mat. 26. 44. Why blame they not the Prophet *David*, for that he would haue all those that loue the salvation of the *Lord*, to *say alway, the Lord bee praised?* Psal. 40. 19. And for that same in one selfesame Psalme Foure times reiterated, (Psal. 107.) *O that men would therfore praise the Lord for his goodnesse, & declare the wonders that he doth for the childrē of men?* And that, as often in the same Psalme, *So whē they cryed vnto the Lord in their trouble, he deliuered thē out of their distresse?* And that Thrice in one Psalme (Psal. 115.) *He is their helper and defender?* And that, (Psal. 116.) *I will call vpon the name of the Lord?* And that, (Psal. 118.) *In the name of the Lord will I destroy them?* As also, for that so often together repeated (Psalm. 118. and 136.) *His mercy endureth for ever?* Lastly, why blame they not the Prophet *David*, for here avouching, that *One Day* still *telleth (the glory of God) vnto another?* Nay, and the *Dayes* themselues too, for so doing? For *telling a word, But a word, and But one word* of *Gods* glory? Alwaies of Gods glory, and yet alwaies telling that, & besides that doing nothing. For *Every Day vnto another vttereth the Same. The Same.* what's that same? The *glory of God.*

Nor every *Day* only insisteth only on this golden *Matter*, but every *Houre* of the Day too, yea and every *Moment* of an Houre (according also to that Explication given in my first Sermō) still dwelleth on this one Glorious Subiect, vncessantly vrging the never ceasing

fing Glory of the Higheſt.

Some man will ſay, he diſliketh not the often repetition of the *Gloria Patri, &c: quatenus*, for, or *in that* it is the often mention of Gods Glory. But, οὐχ ἱκανὸν, οὐδ' ἵνα τοῦτο εἰπὼν ἀπέλθῃς, [a] *He may not ſo be gone*. For, *quatenus*, even *in* and *for that* it is the often mentioning of Gods glory, therefore he ought not at all to diſlike it. T'is (as you haue heard) the End whereunto man is ordained, to ſhew forth Gods glory both in word and deed: t'is all his Vertue and Perfection. He therefore that ſhall miſlike the continuall doing thereof either way, doth as if he ſhould picke a quarrell with a Roſe, becauſe it *never ſmelleth but* [a] *ſweet*: or with himſelfe, for being alwaies Reaſonable; and happily that maketh him in this thing ſo vnreaſonable. For t'is a ſhame, Beloved, that ſuch Profeſſours of the Service of God, as we would ſeeme to be, ſhould yet come ſhort of giving that glory vnto God, which even the whole world ſticketh not to doe: part-Chriſtians, (as they are reckoned) Turkes, and Infidels, and all. Not any Tract in Arabian, which is not begun with *the name of* God, and *of the Mercifull God*, prefixed to it. In the End of the Lords Prayer, though the glory of God be there immediatly before mentioned, (as yee knowe in the Concluſiō) yet there is annexed alſo to this ſenſe: *Honour and Praiſe and* Glory, *and Vertue and Power & Iuſtice to* God *the only King everlaſting, for evermore*. In the beginning even of the *Alcoran* it ſelfe are put thoſe three letters, *Eliph, Lem*, & *Mim*: which they call the *Seale* of the Booke, and by which (as they ſay) are

[a] *Ariſt. Phyſic. lib. 3. comen. 51*

[a] *As Aul. Gelli. (lib. 19. cap. 2,) citeth out of Ariſtotle.*

meant the *Name*, the *Maiestie*, and high *Commaunde* of God: To winne a thing even by the Law of Nature written in mens hearts, and vnto which the whole world is driven, by words to magnifie Gods name, & by a verball predication to declare his glory. And doth it not then concerne vs more neere, now that the *glory of God* is every Day more and more made manifest, to *Seale vp* every Psalme, yea (if it were possible) every word, every worke, every thought, every imagination of ours, with some specification, or else some intimation or other of that great *glory*?

" *Quod enim semel feciſſe bonũ* " *eſt, non poteſt* " *malum eſſe, ſi* " *frequenter fiat.* *&c. Hieronym. Epiſtola vltima.* *Si enim ſemel facere optimum eſt: quanto magis ſæpius? Si hora prima; g⁹ & tota die. Lactan. lib. 4. c. 28.*

T'was not the often repetition, Beloved, that made the First dislikers of the *gloria Patri, &c.* not to favour it. No, the *Arrians* stucke at it, because they stucke at Christs Divinity. So did the *Sabellians*, because they cõfoũded the Three Persons. Wherfore the Church then wisely brought in the *gloria Patri, &c.* as to try who were such Heretikes, so especially for the maintaining of *Gods glory* against them. Yea but the Cause why it was so ordained is now ceased. And how is that true? *Arrianiſme* as yet remaining among the Turks, according to the first sowing therof among them by *Sergius Monachus*, who was an *Arrian*. Or say that this were not so: yet the Cause of retaining it, being so ordained, is not none at all. We know not all the Divels craft: his purpose may be againe to induce, and then to maintaine old heresies. As at this day we see *Arrianiſme* about to creepe into the Christiã world againe, and now and then to peepe vp his head. And t'is not good for vs to bee vnprovided of our former

fur-

furniture; and becauſe we haue no warre, to fling away our weapons.

Againe; another reaſon, of not relinquiſhing or diſuſing this moſt excellent Epiphoneme; is, that which now we haue in hand: euen the oftner repetition and more frequent commemoration of the *Glory* of *God*, the *Father* the *Sonne* and the *Holy Ghoſt*; A reaſon ſufficient, if it had beene euen of the firſt ordeining of it.

And ſo drawing neerer to my Text, & to you too, Beloued: Beloued, I beſeech you, that you would bee very frequent in giuing Glory vnto God by your words and communication; and to bee ſo farre from thinking it tedious and tireſome vnto you, to bee alwaies cõuerſant in this one *Subiect*: as that you would eſteeme it the chiefe *Glory* of your Speech, to haue it *ſeaſoned* [a] with the often mention of *Gods Glory*: thinking your lippes ſo much the happier, the oftner his Praiſe, the praiſe of his Glory, paſſeth through them: [b] *Hac placuit ſemel, hac decies repetita placebit.*

[a] Col. 4. 6.

[b] Hor. de Art. Poetic.

For how elſe may you be thought loath to bee alwaies conuerſant in ſetting forth *Gods* Glory by your good Conuerſation! (to which alſo wee are all bounden, and of which wee ſpake before) to whom it ſhall be ſo tedious to be tyed, but in words only, to ſo Glorious a Subiect; About which we ſhould bee alwaies *turning and returning, tanquam rota* [c] *verſa & reverſa ſempèr circa idem centrum, like a wheele about the ſame point or centre continually*: yea and which ought to bee vnto vs as a charmed circle; where all our ſpirits for-

[c] Sim. de Caſſia. lib. 4. c. 1.

ever should be enchanted. So should wee bee reputed worthy instruments of *Gods* Glory: *plectratum semper instrumentum* [d] *&c.* and like an instrument alwaies ready strung, obediently to sound forth and to resound what song our master requireth, the song of his own *Praise* and *Glory*, though he demand it never so often. *One Day telleth a word vnto another.*] *The word of God*: and so the *Glory of* GOD too.

*The word of God twofold*

The WORD of GOD is either * ἐνδιάθετος, or προφορικός: *Mentall*, or *Enuntiative*. This *word* of GOD, is *The revealed will of God* *: That the Inmost word, the * Minde, or Essentiall will of *God*. This, *Verbum* * *Christi*; That, *verbum Christus*, as S. *Austin* [e] speaketh. Either of these words is by *One Day told vnto another*.

1 For the first, it is manifest: first, out of that Ps. 119. *Lamed. v.* 1. *O Lord, thy word endureth for ever in heaven.* Then; *Revelatio fit non solùm per doctrinam, sed etiam per opera* [f]: *The wil of God is revealed not only by Doctrine, but by the workes of God too.* According to that in the 19th, and 20th *Verses* of the first to the *Romanes*: And that in the 17th and 18th *Verses* of the tenth to the *Romanes*; where the Apostle saith, *Hearing is by the Word of God. But I demand, have they not heard? No doubt their sound went out through all the Earth, & their words into the endes of the world*; alleaging the 4th *Verse* of this Psalme.

Where wee may note, how the Apostle proueth *The Hearing of the word of God*, by *The Hearing of their words*: as if *their Words* were *the Word of God*. *Their words*, that is, *The Dayes words* too, among the rest: which

ne-

[d] *Simon. de Cassia ibid.*

* *De hoc duplici verbo, vid. Damascen. de Orth. fid. lib. 2. cap. 21. & alios.*

* As Damascen defineth the word of God.

*Each related by the Dayes.*

* *Qui dicit Deum mentem, dicit eius prudentiam. Theophil. Antioch. lib. 1. ad Autolyc. c. 1.*

* *Ita etiam Irenæus (l. 4. c. 3.) Moysi literæ, inquit, verba sunt Christi. & paulo pòst: Moysi, & reliquorum sine dubio prophetarum sermones ipsius sunt.*

[e] *In Ps. 118.*

[f] *Vid. P. Lomb. sup. Rom. 1.*

necessarily, and most naturally, must be meant by that place in this Psalme.

How they had any *word of* God, which they might be said to heare, who happily were not within hearing of the Prophets or Apostles, S. *Chrysostome* teacheth vs: as in the already alleaged places out of him in my second Sermõ, so also at large on the first chapter to the *Romanes*; where hee saith, φωνὴ αὐτοῖς ἐφθέγξατο, &c: *Did* God *send downe a voice from heaven vnto them? No.* (saith he) *But that which might prevaile more with* ‖ *them, then such a voice, that did he; hee set forth his Crea-* ‖ *tures and displaied them openly to the view of all; that they* ‖ *by their sight vnderstanding the sightlinesse of things vi-* ‖ *sible, might so mount vp to the invisible* God. And againe, in that which next shall bee alleaged out of S. *Chrysostome*. As also *Athanasius* (in the *Fragments* of him) saith: Ἔργα ἐν ἐστὶ τῆς ἀφώνου καὶ ἀκαταστάτου ἰσχύος φωνὴ χωρὶς λόγου καὶ γλώττης· καὶ φαίνεται. And afterwards, λαλιὰ δέ ἐστιν αὐτῶν τὸ διάκριτον, καὶ δίκην φωνῆς τὸ κάλλος, καὶ εὐταξία. *These* ‖ *those workes & creatures of* God, *which are mute & dumb,* ‖ *yet no voice or speech at all is's, (saith he) their admirable* ‖ *feature is a kind of talking of theirs, and their beautie and Eutaxie, or goodly Order, is as it were a sound or voice of theirs.* * Sc. κάλλος.

Hence arise two Observations. One touching our selues, the other concerning the Heathen. For our selues: by this *word of* God reported by the *Dayes*, wee may note how negligent wee are, or else how ignorant of the Whole Word, the *whole Revealed word of* God: *The things revealed belonging to vs, and to our chil-*

dren.

*dren for ever. Deut. 29. 29.*) for, as if there were no *Word* of *God*, but only writtē in paper: so passe we over lightly [a] what ever of Gods word is written, imprinted, stamped, and engraven in his workes. Whereas this also ought highly to be esteemed and regarded by vs. Especially, whereas the Booke of the Scripture is the renewing [b], repairing, and restoring of the Booke of the World; like vnto the renewing of the *two Tables of the Testimony*, (*Exod. 34*) after that the first were broken. And t'is no good part in a Scholer, as soone as he hath a new Booke, straight waies to fling away the Old: especially hee hauing not yet throughly learned the old. For God *hath*, indeed, *set the world in their hart, yet cannot man find out the works that* God *hath wrought frō the beginning even to the end.* Which one [c] of late, though no Divine, yet divinely hath interpreted of the *Supreame and Summary law of Nature.* And, when wee haue done all that we can to finde out *Gods Glory* by his Workes: we may still say with *Iob* [d]; *Lo, these are part of his waies: but how little a portion heare we of him?* And, as t'is in *Ecclesiasticus*, (*cap. 43. v. 30, 31, 32*) *There are hid yet greater things then these be, and we haue seene but a few of his workes.*

[a] *Opera Dei nō intuentur, & opera manum eius non considerant. Isai. 5. 12.*

[b] *Vid. Bonaventur. tom. 1. p. 44 & 54. & Eras. in Paracles. præfix. operibus Athanasii. & Theodoret. de prouidentia, Sermon. 6. paulò à principio.*

[c] S. Frauncis Bacon, in his booke of the Advancemēt of Learning, pag. 4. 6.

[d] Iob. 26. 14.

2 The other Obseruation concerneth the Heathen; How inexcusable this *word of God* reported by the Dayes maketh them. An Obseruation drawne by S. *Chrysostome* out of my Text, and the Texts about it: as appeareth by his exposition on the twentith verse of the first to the *Romanes*: where, hauing alleaged the first part of the first verse of this Psalme, he saith:

Ibid. p. 96.

ἐστὶν

ἐρῶ; καὶ ἐκείνην τὴν ἡμέραν οἱ ἕλληνες, ὅτι οὐκ ἐγνώκαμέν σε; εἶτα οὐκ ἤκουσε τῆς ὑραν[illegible], φωνὴν οὐρανοῦ ἀντὶ ὄψεως, ἀρετὴν δὲ, καὶ συνᾴδουσαν πᾶσιν ἁρμονίαν τῶν ὅλων σάλπιγγος λαμπροτέραν βοῶσης; γυμνὸς δὲ ἡμέρας νόμους οὐκ εἶδες μίαν ἑτέρᾳ διαδεχομένας ἀπαύστους δρόμους; &c. *What will the Heathen say* " *at that Day? can they say, O God, we knewe thee not? wee* " *heard not of thee? No did?* (saith he) *never heard yee the* " *Heavens speaking vnto you by their sightlinesse, and the* " *excellently composed harmonie of all things soũding shril-* " *ler then any trumpet? never saw you the manner of the Day* " *and of the Night, how still they continue on their cours?* " *&c: Athanasius also* [e], *vpon the Title of this Psalme, saith:* [e] *Ad Inscriptionem Psal. 18. in Fragment. & superius; p. 83. αὐτῷ) &c.*

*Τὶ ἐν ἕξει φυσὶ πὸς ἐξ ἐθνῶν κεκλημένους; What saith he to the Heathen? &c: to the Heathen.* For, because t'is the *Worde of God* too, which *One Day reporteth vnto another*, and yet for all that they haue not beleeued *The Dayes Report*: therefore are they altogether without excuse, for not *Beleeuing* when they heard *the word of God.*

" Obut if wee had heard That *Word of God* which [a] As Lyra there interpreteth it. *sed vide Irenæum, lib. 4. cap. 3. vbi dictis interpretatur, de his omnibus qui adhuc erãt in vita.*

" you haue heard, *the Revealed Written word of God*, then we might haue beleeued. O, no, it is not likely: God at all times and in all ages providing for all men the fittest meanes, in respect of themselues & of their times, to bring them vnto God, because *he would haue all men saued.* Therefore as t'was said of the *Iewes* [a], (Luk. 16. 31.) *If they heare not* * *Moses and the Prophets, neither* " *will they be perswaded, though one rise from the dead a-* " *gaine* *. So may we say of the Heathē; *if they would not* " *heare the workes of God, if not the Report that the Dayes, and other of Gods Creatures, gaue forth touching Gods Glory: neither would they haue beene perswaded, if they*

* And Christ saith, (Ioh. 5. 47.) If ye beleeue not Moses writings, how shall ye beleeue my words?

*should haue had & heard Moses and the Prophets.* That which was made manifest in many of thē, who questionlesse had beene made acquinted with the Books of *Moses*, and yet continued still in their Infidelitie.

Then how much more inexcusable are the Atheists and Infidels of these later times? who haue heard *The Report that one Day maketh to another* of *The will of God Reuealed* not only by his Workes, but *per doctrinā & per inspirationem, by Doctrine and by Inspiration* too. For *the whole Scripture is giuen by Inspiration of God, and is profitable to Teach &c.* 2. Tim. 3. 16. Which *whole Scripture* they haue had long ere this, by *One Dayes Report vnto another*, promulgated and proclaimed vnto them. And so haue they had *Another word* to teach thē too; another *Word of God*; another *Word* which *One Day telleth to another*. Nor only haue they had the Doctrine of *Moses* and the *Prophets* to instruct them, but of the Apostles too: nor of those only, but of him that taught them too, even of *Christ* himselfe: and therefore as yet of *Another word of God* too; another *Word* which *One Day telleth to another*. Another? Yea, and another gates *Word* of *God* is this, of which wee are now to speake in the next place: being now as it were carried backe againe into the maine Sea of Gods Glory; The Dayes here in my Text seeming to smile out a certaine willingnesse, to haue the whole course of their Discourse there determined: like as when

The like hath Athanasius of the Iewes, in respect of the Gentiles of former times: *Dudum n. Iudeorum populus amplioris doctrinæ gratia reficiebatur: quippe qui non solū ex creaturæ operibus, verūm & ex diuinis literis Dei scientiam hauriebat. Athanas. contra Gentil. lib. 1. fol. 218. C. circa initium.*

*---Oceano properant se tingere Soles.* *Virgil.*

*One Day Telleth a word vnto another.*

*A Word*] By *Telling* of whose *Glory*, the *Dayes* haue gained

gain'd the greateſt Glory of their whole *Report*. *Report*, now iũping & ioyning hands with that *Report* of the Prophet *Iſaiah*; where he ſaith; *Lord, who hath beleeved our Report? &c.* Which *Report*, to report vnto you of whoſe *Glory* it was, I leaue to S. *Iohn*, *chap. 12. v. 41.*

*A word*] of which (as in his *Common place*, and as his *Expanſe* and *Pertigencie*, together with Gods *Glory*, is extended over all, and beyond all Encomiaſticall Explication) much already hath beene ſpoken. And yet, as in his *Proper place of Circumſcribing Glory*, *I haue more to ſay of Him, which I haue thought vpõ.* (Eccleſiaſt. 39. 12.) *A Word*] more *Significãt*, thẽ דבר (*Dabar*) is in *Hebrew*. *A word*] that ſignifieth a *Thing*, whereby all *Words* doe Signifie. *A Thing, before All things, & in whom All things conſiſt*, Col. 1. 17. *A word*] *Strong, of Almighty Operation, Cauſe of All things*, and by whom All *Words* and *Works* Aroſe, and were *Raiſed vp* from *Nothing*: and out of whoſe *Strength* comes forth *Sweetneſſe* *. Of whoſe Sweete Roſe and Lilie, Figs, Grapes, Spices, and the reſt: In a word, of whoſe Sweete *Flowers, Fruits and Savours, may it pleaſe you, (nay, how may it not pleaſe you) to heare the Sõg *of Songs*, the chiefeſt of aboue a *thouſand*. A Word] that is *The Day Spring frõ an high*, that *hath viſited vs*. *A Word*] that is a *Branch*, or Sprout (Zach 3. 8. and 6. 12.) overſpreading the whole world, aimed at by the *Branches of Signification of the Dayes Telling*, & that (as the Prophet ſaith) *ſhall grow vp out of his place*, & ſhall cauſe *Others to grow & Ariſe vp* by Him & with him. *A Word*] that is the Stãding Stãdert Root of *Ieſſe*, that being *Lifted vp draweth all mẽ vnto him*, into his

* See Iudg. 14. 14.

† See more, from pag. 143 where, of the Flowers of the Vaile.

x *Luk. 2. v. 78.* & *Iſa. 11. 1.*

a Zach. 6. 12.

b Malac. 4. 2.

c Iſa. 11. 10. & Rom. 15. 12.

d Iohn. 12. 32.

e See pag 172.

e Isai 11.10. & Rom.15.12

*Glorious e Rest*; Vs especially *The Gentiles, that Trust, & Seeke vnto his Ensigne; whom also he hath receaued, to The Glory of* GOD, as the Apostle speaketh, Rom: 15: where he withall maketh *Christs Arising a Refuge to the Gentiles*, A Light vnto Them, and *a Ruler over Them*, to be an Especiall point of GODS *Glory*; *That the Gentiles might Glorifie* GOD *for his Mercy, &c.* And therefore I might by no meanes omit, to touch this point in this *Relation of* GODS *Glorie*: no, nor to touch the mindes of vs *Gentiles* with This *Points Admonition*; how that vpon iust cause it is especially required of vs *Gentiles* to *glorifie the Lord*. And therefore let vs all hereynto forever, by our *Amendment*, in Obeying his Commandements, say *Amen*.

*A Word*] That is *Alpha* and *Omega*, *The Beginning and the End*, of all the *Alphabet* of all the *words & works*, that wee, or any other, can *Speake*, or *Doe* vnto GODS *Glory*.

*A Word*] So *Beginning*; That So *was In the Beginning*, and *Before The Beginning of All Worlds*: That *In him*, *By him*, and *Through him*, is not only the *Source* & *the Beginning*, but the very *Being*, of *Dayes* and *Nights*, and the rest of GODS Creatures. And So, that never will any *Day* or *Night*, nor should any of his *Offspring* make an End of Talking, and of making Shew & Declaration of His *Beginning*. His *Beginning*, that causeth the Creatures *Perfectst Being*. His *Beginning*, and *making of an End*, *To whom & For whom are All Things*; and their *Ends*. Whose *Making of an Ende*, shall giue *Beginning* to their *greatest Glory & Happinesse*: which is

is an *Everlasting view of the Greatest shew of* Gods *Glory*; when in the *End* of the *Alphabet God, that is Omega, shall be All in All* (1. Cor. 15. 28.) *Most Admired for his Great Goodnes*, (O how *Great*, & O how *Good!*) *Most Richly* and *Gloriously Arayed*, and *Seene of All*.

*One Day telleth a word vnto another*] Ῥῆμα ὁ Κύριός ἐστιν, *This Word is the Lord*, saith *Clemens* [a] *Alexandrinus*. So *Iustin* [b] *Martyr* vnderstandeth τὴν διδαχὴν αὐτοῦ, καὶ τὴν ἐπιφάνειαν, *The Doctrine and the Appearing*, or *Comming of Christ*, to be here *vttered, revealed*, and *reported*. S. *Austin* also, on the Title of this Psalme, saith: *De Iesu Christo hæc dicuntur, These things are spoken of Iesus Christ*. And on my Text, by the word, [*word*,] he vnderstandeth *Plenitudinem Incommutabilis Sapientiæ Dei, quod verbum in principio Deus apud Deum est: The fulnesse of the vnchangeable wisdome of God, which word was in the Beginning* GOD *with* GOD. In like sense *Arnobius* and many others haue taken the *word*, which here *One Day* is said *to tell another*: Especially those, who haue interpreted these words Allegorically, whereof yee heard in my first Sermon.

[a] ἐν τῷ προφητικῷ λόγῳ.
[b] *Apolog. 2. pro Christianis.*

To this Expositiõ are fitting (among other things) the *Springs* of the *Arabian Roote*, There * also bespokẽ for this *Service*. Neither is the Word [*Omer*] therevnto vnsutable, being (as hath beene said) onely of the Singular Number: Even as *Christ* also himselfe is **One* and *Singular*. *One Seed*, (Gal. 3. 16.) *One Mediatour*, and *One Saviour*. *One*, as he is GOD: *One*, as he is *Man*: and *One*, as he is both GOD and *Man*. *One*, as GOD: *One*, as *The Onely Begotten Sonne of* GOD: And therefore

* pag. 28.

* The Word Christ, a true Vnion. VNIT SANSPLVS, One and no more.

*One* too, in the Assumed Humanity, by vnity of Person [c]. So, still *One*; & But *One word*, as before ye heard: but such a *One* as is better thē all others; &, being well Learned, will make you the greatest Scholers in the world. Ye need not, nay ye must not, go so far as to the *Plural Nũber*, to learne more thē *One* such *word*, to becõe as *Singular Scholers*, as S. *Paule* was: who *Esteemed not to Know Any thing, saue Iesus Christ, & him Crucified.*

*Si Christum Discis, satis est * si cætera Nescis:*
*Si Christum Nescis, nihil est * si cætera Discis.*
*Learne Christ, and thou art Blest, no matter for the rest:*
*Saue Christ, Learn All the rest: to Saue * thou wãtst the best.*

He that goeth to Schoole (said *Isocrates*) hath need of a Booke, καινῆς, a *New* Booke: yea καὶ νεᾶς, and *vnderstanding too*. This *Word* is our *New* & *True* Booke, for our Encouragement and Increase of Learning. But *One word*, and yet a whole *Booke of Gods glory*; of larger volume then the *Heavens*, and of more contenting Cõtents then the *Creation*. He is our * *understanding* too, without whom, & without vnderstanding of whom, we vnderstand nothing at all. For *in him are hid all the Treasures of wisedome and knowledge*; and so *true Schollership*. And if the *words* of men do so further vs in the way of Learning and *knowledge*: how then shall not this most *Curious* and *Exact word*, this *Lordly word*, this *Lord-word*, this *word of the Lord*, & *proper word of God*, being once learned, prosper with vs, to the cõmand of cõmẽdatiõ for our learning? Learne him thē, & learne him, as S. *Bernard* adviseth, rather by *Following*, thē by *Reading* of him. *Quid quæris verbũ in verbo?* why seekest thou *this word in words*? who is sooner foũd in *Deedes*.

In

• See, the Divine Creed of Athanasius.

Phil. 3. 8.
1. Cor. 2. 2.

* *A. quod.*

* *Anima nõ effigiem suam didicit à Christo, sed salutem, & paulò pòst: Non enim se ignorãdo de salute periclitatur, sed Dei verbum.* *Tertullian.*

* εἰς ἄϊδιον ὑπομίμνει καὶ εἰς νῦν, saith *Hermes* of him. He is that Nũs (ὁ Νῦς, ὃς ἔχων οὐσίαν) to whom *Anaxagoras* ascribed the *Govern mẽt of the world*.

*How Christ is to be Learned, to make vs Learned*

*Bern. epist. 106.*

In this and every respect, *Apolinarius* doth well render this *word* here in my Text, τιμίην λέγει, *an Honoured*, or, *a pretious word*. ἐκλεκτὸν, ἔντιμον, *Chosen*, or *Choice*, and *Pretious*, S. *Peter* [a] calleth him: and hee is called by Hermes [b], λόγος ἅγιος, *a Holy word*.

Of this indeed most *Choice*, most *Holy*, most *Honourable*, and most *Pretious Word of* God, Two things.

1 The One; *How this word is by One Day told vnto another.*

2 The other; *That the Dayes by recounting this word, doe most of all recount Gods Glory.*

1 Touching the first; t'is an excellent place of *Athanasius*, against the Gentiles, where he saith: [c] *Iuvat creaturam ipsam contra illos citare testem clamantem* * *quodammodo, & autorem opificemq; suum Deum Patrem Domini nostri Iesu Christi apertè prædicantem.* And a little after: *Nempe enim hæc ipsa constantia prædicat, insinuatq; Patrem verbi suum esse opificem ac Deum, dum absq; vlla* [d] *cõtradictione ipsius paret imperio: sicut divina quoq; Lex admonet, dicens: Cæli enarrant Gloriam Dei, &c: It liketh me well (*saith he*) to produce, as witnesse against the Heathen, the Heavens and the Firmament, the Day & the Night, yea and the whole state of things created: as it were* (or, *well neere*) *openly proclaiming and pronouncing, God the Father of our Lord Iesus Christ* to be their *maker and creatour. For this their stableneſse & continuance alwaies after one sort, signifieth and denounceth the Father of the word to be their maker and their God: whileſt they still obey his saying of the word, without any word of contradicting, or gainsaying. That which also Gods word telleth vs, where-*

*vis*

[a] 1. Pet. 2. 4, 6

[b] As he is alleaged by Lactantius, Div. instit. l. 4. c. 7.

[c] Vel (secundũ Petrum Nannium) Sufficit, ἀρκεῖ.

* Μονονυχὶ, propemodum. Nan.

[d] Vid. Græc. & versionem Nannii.

t'is ſaid: *The Heavens declare the Glory of God, and the Firmament ſheweth his handy Worke: One Day telleth a word vnto another, &c.**

Diverſe and ſundry waies is this *Word* by *One Day told vnto another*, as by the Reſemblãce that every *Day* hath of the Creatour, and therefore of this *word* alſo. This being that *word of the Lord*, * *by which the Heavens* and the Dayes *were made*. (Pſal 33.6. and Ioh. 1.3.) & this *word* being that *Wiſedome of the Lord*, *by which he hath laid the foundation of the earth*; and that *Vnderſtanding, through which he hath eſtabliſhed the Heavẽs*. Prov. 3.19. Of the Reſemblance of the Creatours *Glory* enſtamped in the *Dayes*, already [a] hath beene ſpoken. To which we may adde that of *Theophilus Antiochenus*, (*lib. 2.*) Who ſaith, that thoſe three firſt Dayes, which were before the creation of the two great Lights, τύποι εἰσὶν τριάδος τοῦ θεοῦ, καὶ τοῦ λόγου αὐτοῦ, καὶ τῆς * σοφίας αὐτοῦ· *Are types and models of a Trinity: of God, and of his Word, & of his Wiſedome*. So that this *word* was that Day firſt declared, in which *Gods* Wiſedome firſt declared it ſelfe vnto the world, by making the firſt Day, & the works thereof, by ſuch a * *word* of Wiſedome, and in ſuch wiſedome of his word. And in like ſort was this *word* declared by the reſt of the Dayes of the Creation, & declared was it in their [b] Creation. Alſo afterwardes this *word* was that Day excellently publiſhed & pronounced, in which he firſt was [c] promiſed for the Redemption of the world. Then againe frõ time to time, from Day to Day continually, how often by types & figures, by ſhadowes and reſemblances, by viſions and

by

* See more hereof there, about a leafe after; from thoſe words, *Porrò veritatis, via ad eum, &c* vnto thoſe, *Niſi forte ſicuti Deum negaverunt, &c. & fol. 218. a*, from *Porrò ipſum in omnibus &c.* vnto, *Hæc autem & omnis divinitùs inſpirata &c.*

[a] In the third Sermon.

* *Ita etiam Irenæus* (*l. 4 c. 17*) *Sapientiam Spiritui attribuit.*

* So is he called by Hermes, λόγος σοφίας. Lactãtius.

[b] According to an Expoſition before in the firſt Sermon.

[c] Gen. 3. 15. See the laſte Point.

by prophecies, was this *word* ſtill forſhewed, yea and ſhewed forth vnto the world?

So that it was no marveile, if, by the Dayes ſo & ſo reporting this *word* vnto the world, the very heathen men themſelues had ſuch knowledge of this heavenly *word*, as they had. For, *Fuerunt & Prophetæ non ipſius, in quibus etiam aliqua inveniuntur, quæ de Chriſto audita cecinerunt: ſicut etiam de Sibylla dicitur, &c.* ſaith S. *Auſtin*, in his begunne Expoſition on the Epiſtle to the *Romanes*. *There were certaine Prophets, and yet none of Gods Prophets nether; in whom are ſome things found concerning Chriſt; which after they had heard, they alſo ſang of & reported: among whom was Sibylla. Which* (ſaith S. *Auſtin*) *I ſhould not eaſily haue beleeved, but for that of a certaine famous Poët among the Latins*, (meaning * *Virgil*) *Vltima Cumæi venit iã carminis ætas, &c.* And S. *Auſtin* hath afterwardes in the ſame place, how that th' Apoſtle knew, *ea in libris gentium inveniri teſtimonia veritatis, that there were ſuch teſtimonies of the Truth found in the books of the Gẽtiles*. And again, a little after: *In literis Gentiũ ſuperſtitioſæ idololatriæ plenißimis aliquid quod ad Chriſtũ pertinet invenitur. There is ſomething found cõcerning Chriſt, thẽ in the moſt ſuperſtitious & Idolatrous books of the Gentils*. Nor knew the Gẽtiles *ſomething* only concerning *Chriſt*. For they had knowledge alſo of this *word*, even as he was *the word*; as appeareth by that of *Serapis* vnto *Thulis* king of *Ægypt*: Πρῶτον θεὸς μέν ἐστιν ὁ λόγος, εἶτα πνεῦμα ἐκ θεοῦ. And *Lactantius* (in his 4th booke of Divine Inſtitutions, the 9. Chapter) ſaith, That the Philoſophers were not ignorant of this *VVord*; and alleageth there to that purpoſe

* Eclog. 4.

*Zenon, predicating this word: & Hermes, often describing virtutem maiestatem q; verbi, the vertue and maiestie of this word.* Besides, [a] *Eusebius*, and *Cyrill* write, (and the like is also shewed by S. *Chrysostome*, & S. [c] *Basill*) That *Amelius* a *Platonist*, and *Heraclitus* approved it to bee well said of that *Barbarian*, (so called they S. *Iohn*, because he was a Iew) *In the beginning was the Word, and the word was with God, and that word was God.* S. *Austin* also * affirmeth, that he had read this beginning of S. *Iohns* Gospell in the bookes of some of the *Platonists*. And in his tēth booke *de civitate dei, cap. 29.* * he saith, That a certaine *Platonist* (as *Simplicianus*, a reverend old man, and which was afterwards Bishop of Mylane, was wont to tell him) said, That that beginning of S. *Iohns* Gospell was worthy to be writtē in * Golden Letters, and to be set vp and published in everie Church and Congregation, and that in the most eminent and conspicuous places.

[a] *Lib. 11. de Evang. prepar. cap. 10.*

[c] *in Sermone in verba illa [In principio erat verbum] Hęc ego (Scz. illa verba Ioannis) inquit, novi multos etiam extra veritatis rationem mundana sapientia prędictos, iactantes, &c.*

* *Lib. 8. confess. cap. 2. in principio. Commemoravit legisse me quosdam libros, in istis autem omnibus modis insinuari Deum & eius verbum.*

* *Iuxta finem.*

* *Aureis literis conscribendum, & per omnes Ecclesias, &c.*

Out of all which wee gather still more and more, how inexcusable the Infidels and vnbeleevers are, for not Beleeving this *word of God*, yea and for not Beleeving in him, of whom by every Dayes Report they had heard so much. And so much of the first thing here obserued, touching this most honorable & most pretious *VVord of God*.

*Gods Glory by the word Christ Iesus Best of all Reported.*

2 The other, and last thing is; *That the Dayes by recōting this word, doe most of all recount* Gods Glory.

*Ioh. 1. 1.*

The Reason hereof is plaine. For *God speaking diverse and sundry waies* vnto vs, *that we may see him*; and there being Three miroirs, in which God sheweth him selfe.

ſelfe and his *Glory* vnto vs to be knowne: to wit, his
|| *word by his works*, his *word by the Scriptures*, & his *word*
|| *Chriſt Ieſus* by this *laſt word* only is *God* beſt known, &
|| ſhineth perfectly vnto vs: In as much as t'is by him
|| too, that *God* is by thoſe other two waies, or any way
|| whatſoever, revealed vnto * vs. And in as much as hee
|| is the *Beſt word of all*; as S. *Iohn* laboureth to proue;
both in his Goſpell, and in his Epiſtles: in both which
|| he calleth him *The word of* [a] *life*, *atq; in vita concludit omnia Dei beneficia, vnder Life he compriſeth all* Gods *Benefits*, ſaith one [b] there.

Among the which, the chiefeſt, & redoũding moſt to Gods *Glory*, is our *Redemptiõ*, both promiſed, & performed. So here we haue a *word*] out of whoſe *Incarnatiõ*, as of the moſt rare & excellent, moſt *Divine & wõderful Babe & Suckling*, *the Praiſe of* God *is beſt perfited.*
|| Out of whoſe Nativity, but much more out of the ef-
|| fuſion of his *Bloud*, as of the beſt *wine* Reſerved to *the*
|| *laſt*, and the infuſion thereof into our *wounds*; out of
the aſperſion and inſperſion thereof, and out of the vertue of his moſt *Glorious Reſurrection*, doe the *Sparkles of* Gods *glory* ariſe and mount vp *into the Higheſt.*

Hereof; and how Sweete, how Gracefull, and how Glorious, the *Speech* is, the *Hearing*, the *Report* hereof: hath; in this ſpeech of mine, already beene reported to your hearing.

In Reſpect of all which, yea All Gods *Benefits* towards vs, *Chriſt* is moſt worthily called [*Omer*] *a word*] *A word in Deed*: or, *a Doing* * *word*. *A word*] of Greateſt Power, to Doe Such things. *A word*] of moſt Faithful-

* Whereof ſee Irenæus, lib. 4. cap. 14.
* Ioh. 1. 4. & 1 Ioh. 1. 1. *verbũ Eructuatum vivificat, quia per crucem Redemit. Bernard. Serm. parv. 5. & ſee pag. 149. Sect. 2.* Where may it pleaſe the Reader to vnderſtand, as it were added in the Margent, that of Bernard, in the ſame place: *verbum Eructuatum, de plenitudine eructuantis cum quodam ipſius Subſtantiæ ſapore præfertur. &c.*
[b] *Naogeorgus in 1. Iob. 1. 1.*

*Gods Glory, by the Day, or, Time of our Redẽptiõ*
* Ὡς ἄμμ' ἔειπες τι χἠμέρην ἀείσατο κῶμος Ἐμμῦς. *Hom. Hym. in Merc.*

fulneſſe ]*to Doe what was ſaid*, in Things of ſo hard Beliefe. *A word* ]*of God*, though *but One*, yet *ſuch as no word* * *of Man*, nor any *word* of any *Day* can vtter, what he is. *Whoſe Name*, much more his *Nature*, *is aboue every Name* [a].

* *Quod dicere non poteſt verbum Hominis, hoc eſt verbum Dei: Auſt.*

[a] *Phil.* 2. ὃ τὸ ὄνομα ὃ ἁπλῶς καὶ ἀνθρωπίνῃ γλώσσῃ λαλῆσαι. *Hermes.*

A Word ]whoſe very *Etymologie*, proper to him alone, is *True Reaſon*, *Word-Truth*, and *word of Truth*. *A word* ]which is *without Syllables* [b], and yet *for our ſakes deſcended, and condeſcended* [c] *to the Participation, and Enuntiation of the Particles of our Speech, of our Sounds, & Voices. A Word* ]without *Times*, [d] or *Tenſes: Eternall*, & therefore *Immenſe*, & *vnmeaſurably Long*: *Great*, without *Quantitie*: *Good*, without *Qualitie*: *I AM*, *All Eſſece*, or *Subſtance*; *All* Being, & *Being All*, without hauing any thing *Aeccidentall*. *A Word* ]That *was with God*, and *was from the beginning, and in the beginning with God*. Yet, *A Word* ] That *was with Man too* afterwards; not ſo much in *Name*, as in *Deed*, *Immanuel*. *A Word* ] not only *Heard* but *Seene, and Looked vpon*: nor ſo only: but *Had led* too, yea & hardly handled for our ſakes. Nor only a manifeſt *Word*, but *Manifeſted* too. *A Word* ]*Incarnat*, *made Fleſh*, *Clad* in the *Forme* & *Faſhion of vs Men*; & all to make vs glad, to reforme, and faſhion vs anew. *A word* ]That *Dwelt among vs* ] not a *Prowd*, or *Swelling word*, for all his Greatnes, but *Lowly & Meeke* *: *Dwelling ſo Low* amõg the *Sons of Men*, that he *had not where to lay his* Head. *A word* ] though *Sweet*; yet not, *Nightingale-like*, *voice & Nothing elſe*: but ſo *Great*, as that he was *All Things elſe*. Whom ſome haue vnderſtood by that *Great Pan*, [e] at the *Relation* of whole *Death*, there

[b] *Auſtin.*

[c] *Vid. Bern. in Cant. Serm* 59. *Gods Glory by the Speech of Chriſt. See more, pag.* 125.

[d] *Auguſt.*

* ὁ χρηστὸς καὶ ἥμερος λόγος a Good, Mild, & Gentle word: Delightfull, as the Day. See the Etymology of ἥμερος. & ſee p. 89.

*Chriſt All Things.*

[e] *Vid. Euſeb. de prepar. l.* 5. *c.* 9.

1 Joh. 1. 1.

Joh. 1. 14.

is

said to haue beene heard in the time of *Tiberius*, such a
|| *Miraculously Mixt Noise of an infinite cõpany Howling*
|| *& Lamenting*; namely of *Divels* (as t'is take) who were
|| wonderfully endamaged by *Christs Death*; & who not
then only by Their *voices Declared the Powerfulneſſe of this word*: but often in the Gospel were ẽforced to *Speak*, & by their *Speaking* to *Declare* this *words* Glory, of being *the Son of* God, & a *Tormenter of the Divles*. Where see, Beloued, how those men are worse then Divles; who make not So much *Declaration of* Gods Glory, and will not acknowledge *this word to be the Son of* God.

*A VVord*] For vs to *put our trust & cõfidẽce in*, aboue all Things & Works in the world: & with whose *Sweets* is best addressed *our Creed*, or *Symbole* of *Beliefe*. And so a *VVord*] of Greatest Cõfort: By whose words & behaviour we best passe the time in this our Pilgrimage. *Facundus Comes*, saith Bernard [a]; *an Eloquẽt word, a well Spoken Companion*.

We spake heretofore [a] of the names of *Homer* & *Hermes* derived from the word [*Omer*] here vsed in my Text. Here now we haue a truer *Homer* & *Hermes* both *Issuing* [b] *out of the Dayes Report*, frõ whõ both *VVords* & *Deeds*; *Dayes*, *Redeeming Dayes*, & All haue bin *Derived*. *A word*] our true sweet tõgued *Hermes*, & Interpreter, our *only Mediator*, who *Spake* so *pleasingly* both to God & Man, to Reconcile them together. *A Word*] our most Eloquẽt *Homer*; *Arch-Poet* * *of the world*. Who, *Magnitudine operũ & fulgore* [c] *Carminũ, Solus appellari Poëta meruit* [d]; alone, for the Greatneſſe of his works, & Resplendent Glory of his words [e], hath deserued the Name of a Poet, or,

*The Glory of the word of God, by the Speech of Divles.*

[a] *Sup. Cant. Ser.* 31.
[a] *Pag.* 31.
[b] *See. pag.* 29.
* ἐξ αὐτοῦ τοῦτο ἐστὶν, Hermes, *verſ.* 1. *huius Pſalmi. operum manuum eius* Gr. ἀπόλυτον.
[c] *Ordinem ſæculorum tanquam pulcherrimum Carmen &c. pag.* 68. & *vid. p.* 54.
[d] *An Elegie of Homer in Velleius, lib.* 1.
[e] ἐπῶν, *Xenoph. Memor. lib.* 1.

a Maker of Works, of words Consistence*. A word] by whō the World was made. And, In the word of the Lord are his works. Ecclus. 42. 15. Others words are in their works, as in Verbal Homers Rapsodies; & as in this Worke of the Daies Report, are nothing else but words. But His workes || are in his words. He[f] Spake the word & they were made, || &c. He spake the word, too, & said Amen; & Mē they were Remade, Recreated, & Redeemed.

Here, if no other Day, yet let The Day, or Time of our Redemption shew forth such Poëtrie of this [Omer] or word, as proues his True Divinitie. David in the Ende of this Psalme, ioyneth His strength to our Redemption. Rome (saith Hierome g) is Strēgth in Greek, & Hight in Ebrew*. Here is better in One word, as in one Sun, Height & Strength together, yea Height of Strength in our Redeemer: of that Height, & Strength*, & so highly Exalted in his Strength; as, to be not only The *Head of the world by him Created, but The Head of the Church by him Redeemed. Away then with profane Homer of the Infidels: let him not Aspire so high, as to the Attributiō of h Divine Titles; and ascribe vnto this [Omer] this [word] that hath Created & Redeemed vs, True Divinitie, The Diuine & Heavenly Nature, perfect Deitie, & Equalitie with God. For this we are sure, is no Robbery. Phil. 2. And is also inforced, by vertue of his being (as hath beene said) the Ἐνυπνιον word of God, the word of his Mind, of his || *Counsell, Wisdome, & Intelligence. The things of God || knoweth no Mā. (1. Cor. 2.) Those Deepe things of God which are Revealed vnto vs, are not Searched, or Revealed, but by the Spirit of God: much les are All things, yea Those Deep Things of God, which are Concealed frō vs

and

* P. 163. 164.
f Ps. 148. 5. & Moses (Gen. 1.) & λόγον ἅμα θεῦ, ἔργον εἶναι συγχώρουν. Clem. Alex.
g Contra Iovin.
* רומ [Rom] He was High or, Exalted: or ראם, (unde Roma, saith Avenarius) of like Significatiō: often, & most truly attributed to God in Scripture.
* Ps. 78 35. the High God was their Redeemer.
h Τὸ παράλλαττον τῶν ὅλων, ὁ χρυσὸς ἡ ἄμετρος λόγος. Cl. Alex. Str. 1.
ἡμῶν δὲ ἄρχει ὁ θεὸς ὁ τῶν ὅλων, Plato in Ione. θεσπέσιος ἀμήχος. &c. Arist. in Poet. Immortale hanc cælestēq; Naturē. Quint.
* Sibylla εὐμβυλον appellat.

and *Vnsearchable*, and the *Inward & Essentiall Things of God*; much lesse, I say, are they *Searched* but by GOD; who knoweth thē without Searching. Who knoweth the [c] *Mind of God*, but Himselfe? *Who hath beene his Counseller*, or [f] *Man of his Counsell*, but Himselfe? Who of *His Knowledge* and *wisedome*, but Himselfe? In a word, who is *in the* [g] *Bosome of the Father*, (as S. *Iohn* [h] speaketh) but such a one His *Sonne*, as is of the Same Nature with Himselfe?

[c] Rom. 11. 34. & 1. Cor. 2. 16
[f] iuxta Heb. Isai 40. 13.
[g] i. in Intrinsecis Diuinitatis, habens eandem Notitiam cum patre. Lyra there.

Moreover Saint *Iohn* saith plainely, and without *Trope* or *Figure*, that *That word was* [c] *God*. *God*? And what more can be said, to shew the excellencie of this *word*? Word? And what lesse then is a *word*, to bee a *God*? And therefore he must needs be [i] ὁ λόγος, * *the word*, or, *that word*, *a word* [k] ἐξοχὴν, *in an eminent sort*. Whose *Glorious Eminencie*, as it is at once deciphered by S. *Iohn*, (Ioh. 1. 14.) When he saith, *we saw the Glory thereof, as the Glory of the only begotten Sonne of the Father*: so also shal it be shewed in all that followeth. Whilest we shal farther declare, how by this *word*, or, *Sonne of God*, we are brought to the righteſt knowledge of *God*, and that in him is *Gods Glory* most resplendent.

[c] Ioh. 1. 1.
[i] Noted by S. Chrysostome, & Theophylact. by S. Chrys. homil. in Ioan. 1, & 2.

Isai. 9. 6. He is called *Counseller*. As who only is privie to *Gods Counsell*, and can best *Counsell* vs in things concerning GOD. He is (as yee haue heard) our right *Hermes*, and our *Homer* too. To whom both Princes and Peoples *Muses* should bee addicted and affixed. Whose *Healing* [d] *Leaues* and *words of wisedome* ought still to lie in and vnderneath * our heads. On whom

[d] Rev. 22. 2.
* *Nosti illud Alexandri Macedonis, qui Homerum ad verbū edidicisse, ac dormiens eiusm cervicali supposituum habuisse fertur.*

our

our best way and *Method* is ever to relie, and set vp our Rest for *Knowledge*, and for *Learning*. On whose Supportation if we recline our dull and heavy heads, as S. *Iohn* did, when he [c] *lay* and *leaned on his Breast*: we shall both take Sweete, and Safe, and Satisfying Rest; and also take Best *Counsell* of our Pillow. For that is our true *Sibylla* too, out of whose *words* and *works* we are best instructed in the *whole Will of* God: In as much as God himselfe is best able to Declare his owne minde vnto vs.

[c] Ioh.13.25. & 21.20.

The Poet *Claudian* (*de laude Christi*) speaking of the comming of Christ, maketh this to be the End thereof:

*Vt possis monstrare Deum, ne lubricus error,*
*Et decepta diu varij solertia Mundi,*
*Pectora tam multis sinerent mortalia sectis*
*Autorem nescire suum.* That *men might rightly know* God *their maker*. Which knowledge of God by Christ Iesus, we that are indeede Christians know to be as much worth, as *Felicity* it selfe; according to that Ioh.17.3: *This is life eternall, to know thee the only true* God, *and him whom thou hast sent Iesus Christ.*] To know thee *by Iesus Christ*. In whom, whatsoever the *Father* hath, he would haue heaped and hoarded vp; that so he might both communicate himselfe wholy vnto vs, and might glorifie his name. Hence saith [d] Christ, *I and my Father are one*. And, [e] *He that seeth me seeth my Father*. And, [f] *No man commeth to the Father, but by me*. And, [g] *No man knoweth the Father but the Sonne, and he to whome the Sonne will reveale him*. And, [h] *I am the*

[d] Ioh.10.30.
[e] Ioh.14.9.
[f] Ioh.14.6.
[g] Mat.11.27.
[h] Ioh.14.6.

way

*Way*. And,[i] *I am the Doore*. And,[k] *I am the Light*. And, Ioh. 1.9. *He was the true Light, which lighteth every man that commeth into the world*. For t'is by him that the lustre of his Fathers *Glory* best of all beameth the whole world. Hence the Apostle (2. Cor. 4, 6.) pla-
|| ceth and reposeth the Light or Illumination of the
|| knowledge of the *Glory of God*, in the face of *Iesus*
|| *Christ*: when he saith, *God hath shined in our hearts, to*
|| *give the Light of the Knowledge of the Glory of God in the*
|| *Face of Iesus Christ. In the Face of Iesus Christ*. For he is
|| the liuely *Image* of his Father. *The Image of the invisi-*
|| *ble God*. Col. 1. 15. and 2. Cor. 4. 4. *The Brightnesse of his Fathers Glory, and the very Image of his Substance*. Heb. 1. 3. And, as t'is in the 7th of *Wisdome*, verse 25, 26. He
|| is *a pure influence that floweth from the Glory of the Al-*
|| *mightie: the Brightnesse of the everlasting Light, The vn-*
|| *defiled Mirrour of the Maiestie of God, and the Image of his Goodnesse*.

[i] Ioh. 10. 9.
[k] Ioh. 8. 12. & 9. 5. & 12. 35. & Ioh. 1. 4, 5.

We spake before * of other Images and Resemblances of *Gods Glory*. All which come infinitely farre short of this Image. For *Man* himselfe hereunto compared is not so much the *Image of God* simply, as hee is said to be made rather *after the Image of God*. Indeede
|| 1. Cor. 11. 7. Man is there called, *The Image and Glory of*
|| *God*. But elsewhere he is said to be made *after the Image*
|| *of God*. Why, *The Image*? And yet, why *After the Image*?
|| *The Image*: because he is indeede like vnto God. Againe, *After the Image*: because of the vnlikenesse or vnperfectnesse of this likenesse: in that he doth not perfectly resemble God, as *Christ* representeth his Fa-

* In the third Sermon.

ther. According as [a] *Zanchius* hath delivered out of S. [b] *Austin. Philo*, followed by many others, saith: ἐικὼν τοῦ Θεοῦ ὁ θεῖος λόγος· ἐικὼν δ' ἄνθρωπος, ἀνθρώπου τοῦ *Christ*, "or *The word, is indeede the Image of God: but Man is but* "*the Image of that Image*, or, *the Image of Christ*.

Certainely *Christ* is the true, the first, the Substantiall, and most Perfect Image of God. And that, (as [c] *Zanchius* at large proveth) both as he is the Eternall Begotten Sonne of God, of the same Substance with the Father: (whence he is called, *The Character of his Substance* [d]) And also, as he was manifested in the flesh. For in him, when he was made visible by the flesh (as S. *Iohn* [e] saith, *That which we haue seene with our eies*, "*which we haue looked vpon of the word of life*) was the "whole Perfection of the Father, & as it were *The Fa-* "*thers Face* conspicuous. For having most perfectly in "himselfe the full and complete Nature and Substance "of his Father: That, as it were to the eie-sight, did hee exhibite and represent also in his flesh, and by the Glorious Effects thereof revealed it. For [f] *The Ful-* "*nesse of the Godhead*, which is in the Sonne, being "σωματικῶς, *bodily* vnited to his flesh, and as it were im- "printed in it, did by diverse wayes and workes perfect- "ly resemble his owne and the Fathers Nature & condition. And therefore in him truely was that *Faire Forme and Beautifull Face as it were*, *Quæ si oculis cerneretur*, *mirabiles amores excitaret* [a] *Sapientiæ*: *which if we could see with our eies*, *would make vs wonderfully in loue with wisedome*.

We shewed [b] heretofore out of Saint *Chrysostome*, and

[a] De Operib. Dei l. 3. c. 1. part. 3.
[b] Tom. 3. de Trinit. lib. 7. cap. 6.
[c] vbi supra.
[d] Heb. 1. 3.
[e] 1. Ioh. 1. 1.
And Tertull. de Trinitate, saith: *Filius est hic qui videtur, Dei autem filius Dei verbum est: &c.* See also Hilar. in Psal. 51. and Irenę. lib. 4. cap. 10, 11, 12, 13, 14, 17, 21, 22.
[f] Col. 2. 9.

[a] Cic offic. lib. 1. ex Phędro Platonis.
[b] Especially in the second Sermon.

and otherwise, how the sight and sightlynesse of the Heavens and the Firmament, the Day and the Night, and such like, vttered a voice (of Gods Glory) more shrill then any Trumpet. What then may we thinke of the Sight and Sightlynesse of him, * *whose Day Abraham saw* but a farre of, but by the eies of x faith, *and* [c] *yet reioyced*. Whose *Day* of being Presented in the Temple when [d] *Simeon* saw with his bodyly eies, he was even ravished with the sight of him, and thought himselfe had lived long enough. And no marveile. For hee had seene a Glorious Presentation, yea a Representation of the Glory of God. Whose *Birth-Day* when the Shepheards saw, and saw him too, they *Glorysied and praised God for all that they had* [e] *seene*. *All that they had seene*. They had seene *An Angell*, yea *a Multitude of Angels*: they had seene *The Glory of the Lord shine round about themselues*; yet was all this but a Glorious Flourish as it were, in respect of that Flourishing Glory which afterwardes they saw, when they saw *Christ the Lord*. In respect of whome, and for the greatnesse of the *Glory* revealed by him: as if men were not able, not so much as in Wordes only, sufficiently to expresse and blason Gods *Glory*: And as if none but Angels were fit to be attendants: none to bee Heraulds at armes, but the hoste of Heaven: none, but those that stand [f] *in the Presence* of Gods Glory, to present the Worlde with such Glorious tidings, yea and to present the Worldes-maker too with Praise, for making that his *Great Glory* so to be presented and

* *Vid. Iren. lib. 4. c. 15. & lib. 3. cap. 18.*

x By the Spirit of Prophecie, saith Irenæus, l. 4. c 15.

c Ioh. 8. 56.

d Luk. 2.

e Luk. 2. 20.

f Luk. 1. 19.

represented to the World: The Angels too themselues *Praise God*, and say, *Glory in the Highest to God, &c.* So also, * *Hosanna in the highest.* (Matth.21.9. and Mark.11.10.) *In the Highest.* And why so at *Christs Birth*? And why so in respect of *Christ*? To intimate vnto men, That in and by *Christ Iesus is Gods Glory* best set-forth: and therefore that from hencefoorth they should Glorifie GOD in and by *Christ Iesus. Deo enim silet*, saith Saint g *Gregorie*, *qui Patrem laudans, Vnigeniti laudem tacet. He prayseth not* GOD *at all, vvho prayseth not the Father by the Sonne*, or, *vvho prayseth not the Father and the Sonne together.* h *Fulgentius* saith farther; *Neq; enim fas est sic adorare Deum Patrem, vt Deum Filium non adoret. Tis no lawfull worshipping of God the Father, where God the Sonne is not also worshipped**. Yea t'is Gospell it selfe, (Ioh.5.23.) *That all men should Honour the Sonne, as they Honour the Father*: He *that* Honoureth *not the Son,* Honoureth *not the Father.*

If therefore, Beloued, wee will Glory in GOD; (as, *He that glorieth, ought to Glory in this, that he vnderstandeth and Knoweth God.* Ier.9.24.) it must be by *Christ Iesus*; according to that of S. *Paul*, (Rom.5.11.) *Glorying in* GOD *through our Lord Iesus Christ.* And if wee will Glorifie GOD, it must bee by *Christ Iesus* too: Especially, as he is our *Lord*, our *Strength*, and *our Redeemer*: which *David* here, a *Day*-like Actuarie of the *Dayes Relation*, maketh the sweetest and most *glorious* close; or *Exit*, of this *Psalme*. For *The Dayes*, as yee see, here in my Text, doe after their maner so *Glorifie* GOD, as

that

* See pag.28.

g Lib.1.expos. in 1.Reg. cap.2. *Ad canendum & Christo & Deo.* Tertullian. *Apolog.*

h *Ad Donatum de Fide Orthodoxa.*

* *Non potest ille summus, ac singularis Deus nisi per filium coli. Qui solam patrē se colere putat; sicut filium non colit, ita ne patrē quidem &c.* Lactantius divin. instit. lib.4.c.29.

that they doe it too, and doe it then best when they so doe it, by vttering the *word*, and *glory of God Christ Iesus*. Or if they did not so; yet S. *Paul* would teach vs so to doe, and so to conclude *The Dayes Report of Gods Glory: To God be Glory in the Church by Christ Iesus, throughout all generations for ever, Amen. Ephes. 3. 21.*

And, (which shall be my last words, and the vpshot of our *Dayly Shouting for Salvation**) the last wordes of the Epistle to the *Romanes*; *To God only Wise, be Glory through Iesus Christ for ever. Amen.*

* See. p. 28.

Πάντῃ δόξα Θεῷ.

Ecclus.51.v. 29.

## Be not Ashamed of His Praise.

Ps.118.v.17.

[a]Or, shall.

I [a] will not Dye, but Liue, and Declare the Works of the Lord.

Ps.119.v.175.

Let my Soule Liue, and it shall Praise Thee.

*O mihi tam longæ maneat pars vltima vitæ,*
*Spiritus & quantum sat erit Tua dicere Facta.*

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